

THEOLOGY

A Monthly Journal of Historic Christianity

Edited by the **VERY REV. S. C. CARPENTER, D.D.**, THE DEANERY, EXETER, to whom MSS. should be sent. Reviews and all business communications should be addressed to **S.P.C.K., NORTHUMBERLAND AVENUE, LONDON, W.C. 2.**

Vol. XXX

MARCH, 1935

No. 177

EDITORIAL

WE hope that clerical readers will pay careful attention to Mr. Rogers' article on the Manner of Observing Holy Week. The general argument for liturgical services at this season is surely overwhelming. It is plainly the intention of the Prayer Book, which assigns space to Holy Week on the same generous scale as do the Four Gospels themselves. The provision needs, as Mr. Rogers says, to be supplemented, and it would be quite easy to sharpen and elucidate the intention at a number of points, without any great increase in the length. But the intention is manifest, and the liturgical material available is so strong and dignified, and also so emotionally moving in the right, that is in the God-ward way, that it is foolish and unfaithful to neglect it. And yet for ourselves we remain of opinion that there is room for non-liturgical services as well. "The Story of the Cross" has never seemed to us an ideal form of worship for Holy Week, but there is something to be said for metrical litanies, which need not be feeble. After all, they do supply what Mr. Rogers describes as an essential element; they "keep the rhythm of alternate action of choir and people." And further, when you think of the situation in many a parish, and indeed of the converting quality of the appeal of Holy Week itself, there is room for more than one method. The clergy of the Church of England are perpetually acting in more than one capacity. They have to minister the Word and Sacraments to the faithful. They have to evangelize the unconverted. They have also to act as friends and advisers to countless parishioners in the sort of neutral region where hygiene and care of children and the business of pension-papers are material for neighbourly co-operation; but that third capacity, important as it is, is less relevant in this connection. It is enough to remember that they have two capacities: they are both pastors and evangelists.

What bearing has this on Holy Week? It appears in this way. There are, indeed, many parishes in which a number of devout and well-instructed churchmen want nothing but to be assisted to keep a good Holy Week in the way that the Church may direct. But even those parishes contain many people of a different degree of instructedness and preparedness, and there are parishes elsewhere in which such people compose almost the whole congregation. There is among them plenty of good-will, and above all it is the great and glorious fact, well known to every missionary-hearted priest, that the Cross carries a supreme appeal to the human conscience. Can we, without sacrificing Holy Week as the occasion when the faithful observe the Holy Season in a faithful way, at the same time use it for evangelistic purposes? We think it can be done. There is no intention in writing thus of cont罗roverting what Mr. Rogers says or even of blunting its edge. There is no one who could write a more useful article than he on the way in which evangelistic services should be conducted, the way to make them both dignified and converting. We need such reminders, whether our plans be more liturgical or less. Nothing is easier than to slip into a condition of unprofitable labour. Many of us, perhaps even most of us, are terribly apt to go on doing the same old things year after year in the same old way, often spending much time and strength on the work and being quite exhausted at the end, when a short time devoted to reconsideration of methods beforehand would have saved much effort and produced a much better result. Ever since Mr. Rogers first began to write in *Commonwealth* in the old Scott Holland days, his has been one of the clearest and most incisive voices enunciating a priceless warning. The warning is: "Before you do anything, before you arrange a church meeting or a parochial function, before you begin a vicar's letter in the magazine or inaugurate a method of parochial finance, sit down and ask yourself, What do I really want this to effect and what are the best methods?" How much unnecessary labour would have been saved if this had been done! Think of a number, a good large one; multiply it by nine, and it will represent the number of unnecessary stitches which most of us have inserted in the fabric of environment in the course of our lives.

Meantime, with Lent coming on, there remains another problem. How are we to use it for ourselves? There is one principle which never fails. Make your approach to Lent, and indeed your whole religious life, as personal as you can. Newman's famous confession about "the two and two only absolute and luminously self-evident beings, myself and my Creator,"

is open to objection. Bishop Westcott always said that the two should have been three—the self, the Creator, and the world. But in Lent, if your thought revolves about the two poles, God and self, you will not go far wrong. The God-ward thoughts will be particularly directed to the Figure of our Divine Lord as He comes before us in the Gospels, and as a means to this end it might not be amiss to take as our Lent motto something which is given to us in the Gospel for Quinquagesima. It is the Bartimæus story, and the motto is: "Jesus of Nazareth passeth by." This Lent He is passing by, in our parish, in my life. It is the personified, Christian version of what Elijah experienced on Horeb. Elijah was there made to see that it was not in the fiercely imposing things—the wind, the earthquake, and the fire—that God was truly to be found, but in the gentle words that reached the conscience. So Bartimæus, as soon as he begins to act upon the tidings that "Jesus of Nazareth passeth by," is summoned to formulate his answer to the question, "What wouldst thou that I should do for thee?" It was easy for him. He knew the answer: "That I may receive my sight." But it is the challenge of Lent. Formulate your answer to that question. What do I really most want the Lord to do for me? For us, for the parish, for the diocese, for the Church at large—yes. But first, for me. There are few questions more searching. And yet there is abundant ground for believing that, when things are difficult and you do not see what to do, then if you can be simply obedient and willing to be guided and used, you will learn what ought to be the next step. Sometimes you really know quite well already. Sometimes it is a first Confession. Sometimes it is some particular act of reparation. Most often it is a twofold thing, a renewal of the prayer-life and an enlarging of outlook. And always, for the priest anyhow, it is: "Lest, when I have preached to others, I myself should be a castaway."

The ceremonies at the installation of the Dean of Exeter were in themselves so interesting that they seem to deserve some comment here. The ancient custom by which the Dean-designate is first made a Prebendary and only thereafter installed as Dean was revived after an interval of nearly a hundred years. It had lapsed for a curious reason. Lord John Russell had procured the nomination to the Deanery of a relative of his own. The appointment was considered by the Bishop and the Chapter to be unsuitable, and was successfully resisted by them. An Act was then passed providing that the Royal

Letters Patent should be a sufficient instrument for the appointment of a Dean. It need not be said that subsequent Deans of Exeter, as elsewhere, were invariably installed, but they did not become Prebendaries. On this occasion the Dean-designate, having been at an earlier hour collated by the Bishop to "a certain Prebend or Canonical Dignity founded in this Cathedral Church," and having exhibited to the Greater Chapter the Bishop's Mandate in warrant of the same, was installed by two Prebendaries in the lowest Prebendal Stall. The President of the Chapter then said to him, *Domine ascende superius*. He then rose and "acceded" (ascended ?) to the Decanal Stall and was duly placed therein. It is not without interest to record that the ceremony, which included a procession of twenty-nine coped dignitaries from the Chapter House to the Choir, was well ordered, but the important matter is the point of principle aforesaid. We hope that there is no indiscretion in adding that the view taken seems to have been confirmed in the highest quarters. The Dean-designate had the honour of being invited to Sandringham a fortnight before his installation. A delicate point arose. In what uniform was he to go ? He had his Letters Patent. How would His Majesty expect him to appear ? In the old trousers or in the new gaiters ? The opinion of Counsel was taken. It was held to be a nice point. Authorities were divided. Advice was then sought from the most expert quarter, and the contention of the Dean-designate was upborne, that, Letters Patent or no Letters Patent, it is impossible to be a Dean *in vacuo*, and that installation is the decisive element in the process of decanification. Thus a vestiarian problem—except for practical misgivings arising from the familiar fact that "that which decayeth and waxeth old is ready to vanish away"—was happily resolved.

Mr. J. H. Oldham's pamphlet on *Church, Community and State* (S.C.M., 1s.) is one of the wisest things we have read for a long time. He notes the recent expansion in the function of the State. This is often beneficent, but Totalitarian claims are clearly dangerous, whether they be national, as in Russia, Italy, or Germany, or such world-plans as those of Mr. Wells, by which "an aggressive order of religiously devoted men and women will impose a new pattern of living on our race." Even more dangerous than these is "the secular mind," because its effects are less easily observed at first. What happens is that assumptions other than the Christian assumptions begin to be made, and taught. There is a drift to-day towards conformity, and secular society is now so highly organized that conformity

can be taught much more easily than a century ago. There begins to be a common culture. Is it to be Christian or pagan? The outlook is unquestionably difficult, but the Christian Hope is founded on the belief that the world is God's world. "The ground of our confidence is the Word of God, spoken in Christ. In the light of that revelation the forces of darkness have been robbed of their power. Their doom is already writ." To examine the nature of this Hope, and to see how the doom already passed on the forces of darkness can be executed, the Council of Life and Work have called a Conference for 1937. Mr. Oldham's essay is an admirable attempt to save the time of that Conference and make it profitable. He puts forward a large number of questions, which he sums up as follows: "In what ways may the Church properly exert its influence, on the one hand by the advice which it gives to its own members, and on the other hand by the arguments it addresses, or the pressure it brings to bear, or the resistance it offers, to those who do not profess to be guided by Christian standards?" The fundamental problems are declared to be problems of theology. These are outlined with a master hand. In spite of all the differences which emerge in the solutions offered by Christians of different sorts, one great fact is clear. The Christian doctrine of personality as a thing which appears at its best in a community of persons living under God, when accepted in all its implications, is "a condemnation and corrective of the errors and perversities of the new collectivist philosophies, and no less of the selfish individualism against which they are in revolt." For most of us there are many still undiscovered implications, and much hard thinking to be done. "If the assertion of the supremacy of the personal is to be convincing, its truth has to be related to the other truth embodied in the doctrines which attempt to explain his life in terms of biological inheritance, or of organism, or of the material conditions of his existence, or of an objective culture, and which, because they take account of elements which undoubtedly belong to man's existence, exercise to-day a powerful sway over the minds of men." Side by side with Mr. Oldham, we have read *A Disarmed Church in an Armed World*, by J. W. Stevenson (Fellowship of Reconciliation, 17, Red Lion Square, W.C. 1, 3d.). It puts the case for uncompromising pacifism as well, as persuasively, and also as modestly, as it could be put. It is hard to resist its logic, but there lies behind it a different conception of the Church. Mr. Stevenson knows a great deal about Christianity and a great deal about human nature, but we think that Mr. Oldham, though he has not much to say about the precise issue raised by Mr. Stevenson,

has more truly envisaged the actual work of the actual Church in the actual world to-day. There is a process which some call time-serving, and others describe as knocking in a nail where it will go. Mr. Stevenson is nobly Puritan. Mr. Oldham is wisely Catholic.

The appeal of the Primate that we should pray for India is very timely. So much noble and devoted work has been done in both Church and State for India, and the Christian possibilities of the Indian character are so rich, that the need for prayer is very urgent. Does it stretch overmuch a claim which is confessedly less than universal to add a word, specially addressed to Cambridge graduates, on behalf of the Delhi Mission ? The Mission dates in a sense from the Mutiny, and there are still preserved at St. James' Church, Delhi the old Ball and Cross, which were riddled with bullets in 1857. St. Stephen's Church and St. Stephen's College recall by their Dedication the glory of the martyrs of that time. Twenty years later Dr. Westcott saw an opportunity of putting into practice his long-cherished belief that what India needed and would assimilate was the characteristic teaching of Eastern Christendom, the theology of Origen and Clement. Above all, he was convinced that Western Christians would never be able truly to understand their mystical Gospel of St. John until there came into existence a genuine Indian Christianity. From this conviction sprang the Cambridge Brotherhood. Edward Bickersteth, a saintly man who to the depth of his early Evangelical piety was gradually adding a more Catholic quality and range, was the first Head. St. Stephen's College has always been a considerable power in the world of Indian Higher Education. It was the first Christian College to have an Indian Principal, the accomplished and beloved Rudra, with English professors gladly serving under him. The only reason why St. Stephen's did not figure in the recent appeal for the Indian Colleges was that it was so strong and efficient that it could not be classed among those needing the particular kind of help that was desired. It happens that local Associations are now being formed in support of the Mission. The object is not so much to enlist subscribers as to provide a roll of names of Cambridge men and women of whom the missionaries may think as their friends and well-wishers. The Editor, before leaving London, had collected a rather imposing first list of supporters. Other lists are now being compiled of persons who might well be asked to enrol themselves. Would Cambridge graduates in the Greater London area who see this and are willing to give their

names be kind enough to send a postcard either to the Dean of Exeter or to F. F. Monk, Esq., C.M.D., Church House, Westminster, S.W. 1? We carefully refrain from making this Journal a medium for appeals of the ordinary kind, but this particular cause is so relevant to the study of "Historic Theology," and there are so many of our readers who owe, directly or indirectly, a theological debt to Cambridge, that it seemed not improper.

We are greatly distressed to learn that a reference to the Church of Ireland in the February number (p. 68) was thought by one reader to be contemptuous. Commenting on the *Anglo-Catholic Annual*, we said that there was nothing partisan about it, except that it did not attempt to cover all the ground. It confined itself to the ground over which the Anglo-Catholic was likely to desire information. Thus there was "nothing about the Provinces of Dublin and Armagh, or Ridley Hall or Wycliffe Hall, or schools other than those of declared Catholic principles." It seems that this was in point of fact inaccurate. The Metropolitan is mentioned, and the work of two Religious Communities and of the Guild of St. Patrick. This was an error, which we regret. But, apart from that, nothing was further from our purpose than to be contemptuous. We are well aware that Irish Churchmen of Catholic convictions have their difficulties. God forbid that we or any others whose Catholic inheritance is less encumbered should be uncharitable, or ungenerous, or even impatient. That we should inadvertently have seemed even to one reader to be any of these things is matter for apology. Honesty compels the admission, even at the risk of incurring odium in another quarter, that the real purpose of our allusion was to suggest that the *Anglo-Catholic Annual* has its limitations.

M. BERGSON'S "TWO SOURCES"

PERHAPS the first impression which one receives on reading M. Bergson's books is that the French language is, through its habitual clarity and limpidity, the most perfect medium for philosophic writing; and the second will be that these qualities are pre-eminently illustrated in Bergson's works. His *Two Sources of Ethics and Religion* is a brilliant sequel to his *Creative Evolution*, resting on the same fundamental principles as the earlier work, whilst developing and modifying it in certain respects. Both these aspects are illustrated in successive sections of this book.

He deals first with the fact of moral obligation, or our duty to our fellows. If we dig down far enough, he says, into our nature, we find a unique individual personality; but on the surface we are in line with each other and depend on each other, thereby becoming social beings. And the hold which obligation has on us depends on the development of this social ego. But we must not take too austere a view of obligation; ordinarily custom regulates our life without much thought of definite constraint; our place in society moves us to do the right thing without experiencing serious strain or tension. It is a mistake to regard obligation with Kant as a mysterious apparition which causes an intense shock or disturbance when we set ourselves to make duty prevail over temptation; it is rather a quiet and orderly state of conformity to the requirements of social life. What is called a categorical imperative is really of the nature of an instinct, against which egoistic reason may momentarily rebel, but which soon reasserts itself with simple and unquestioned authority. We may, he says, imagine an ant experiencing a momentary gleam of reason and asserting that it is wrong for it to have to work so incessantly for others; but this idle whim passes quickly away and is succeeded by the reflection that "one must because one must." Social life in its simplest form is exemplified in the beehive or the ant-heap; as ordered by nature, it expands enormously in area, but is always expressed in a *closed* society. It develops through the family to the state, but not to humanity as such. To argue that social duty naturally extends to such an absolutely open society is only possible as an *a priori* intellectualist dogma, not borne out by experience.

We love, naturally, our family and our fellow-citizens, but the path to love of humanity lies off the direct path, and can only be reached "through God and in God" by people who

are susceptible to the attraction of a great example, which was offered to them by Christian saints, Greek sages, and Jewish prophets, and which initiated them into this absolute complete morality (pp. 27-28).

Thus there is a lower morality, formed under the pressure of impersonal laws and formulas and issuing in a closed system of rights and duties; and a higher one formed under the appeal exercised by a great personality and issuing in an open system embracing all humanity with unselfish devotion. The former rests on outward pressure, aiming at the self-preservation of society, the latter on inward aspiration and unrestricted progress (p. 48), guided not by intellect or logic but by vital experience.

The ethic of the Gospel is that of the open soul; it passes through paradox and apparent contradiction to its true work of producing a state of soul, of broadening and uplifting and spiritualizing a morality expressed in formulas. The lower, current ethic is not abolished; it becomes just a "moment" in the course of progress; it expresses a *static* religion, which must be merged into a *dynamic*.

It is the mystic souls who have inspired this progress and have drawn, and are drawing, civilized societies into their movement. And in this connection M. Bergson does valuable service in exposing a popular error as to the nature of mysticism, and in insisting upon its vigorous terrestrial activity. The mystic, he declares, "is sure of himself, because he feels in himself something greater than himself, and so reveals himself as a great man of action, to the surprise of those for whom mysticism means nothing but vision, transport, ecstasy" (p. 101). And so, later in his book (p. 236), he says of Plotinus that "it was granted to him to see the promised land, but not to tread its soil. He went as far as ecstasy, where the soul feels itself in the presence of God, but did not pass into the last stage where contemplation is merged in action, where the human will is blended with the Divine. He believed himself to be at the summit; to go further would be to go down." Action, he declared, would be a "weakening of contemplation."

In fact, Bergson holds that the truest form of mysticism was never attained by Greek thought; and, on the other hand, he holds that the passionate enthusiasm of the Jewish prophets provided the necessary element of action as a pendant to pure contemplation. For him mysticism issues in the attainment of contact with the creative force manifested by life, "a force which is from God, if it is not God Himself" (p. 235). So we must understand the practical power exercised by higher, privileged souls, and recognize not only how society constrains

individuals, but also how the individual can judge and transform society by his spiritual appeal (p. 202).

This opening of the soul in *aspiration* results, as just stated, in a broadening and uplifting of an ethic imprisoned and materialized in formulas. In *static* morality we have action in a closed system, aiming at the self-preservation of the society. In *dynamic* morality we have action developing in growth and freedom; the former works by repetition, the latter by creation. So we find two sources of morals, the one imposed by social pressure, the other prompted by spiritual aspiration; the one static, the other dynamic. But we are to remember that intelligence has its work in elaborating and combining them, so that aspiration tends to solidify itself in taking the form of stringent obligation, whilst obligation tends to enlarge itself by including aspiration.

So, too, in social *justice* there is the same distinction of the closed and the open, and progress from the one to the other. The progress was due, first, to the Jewish prophets who proclaimed the *form* or ideal of a universal justice, a model for subsequent ages; and secondly to Christianity, which provided the *matter*, in the shape of an unlimited republic of man, not confined to the freemen of a city-state but embracing the whole of humanity (p. 76). And the whole progress, Jewish and Christian, consisted in successive creations, which first opened and then enlarged the entrance to the higher system. A mystical society open to all mankind implies, in the past, human societies comparable to those of animals, and it is mystic souls who originated such a society (p. 84).

In Chapters II. and III. the same distinction of sources is applied more definitely to religion. The existence of crass superstition in the religious sphere is sometimes said to be due to "primitive mentality" for which a new mentality has been substituted by heredity; but Bergson rejects that view on the double ground that superstitions are rife to-day as well as in primitive times, and that mental states are not transmitted by heredity. He also rejects Durkheim's theory that superstition is the work of a collective spirit, actively at work in institutions, language, and manners, as opposed to the individual mentality. Where, he asks, does this opposition originate? Man is essentially social, as he shews in Chapter I, and the collective mentality is immanent in him. In matter of fact the representations that produce superstition are ascribed by him to *imagination*, as distinct from perception or memory; or, more exactly, to what he calls myth-making or fiction, which has its familiar function in novels and dramas. The counterfeit experience thus produced is operative in restraining perplexing or dangerous

developments of intelligence; a vivid fiction can imitate perception and modify action. Thus intelligence is from the start invaded by superstition, and a being essentially intelligent is naturally superstitious, and no one is superstitious who is not intelligent (p. 113). This somewhat startling doctrine is worked out with great power and ingenuity.

Man, like the insects, is a member of a society; but in man there is an element of initiative and freedom which saves him from complete subjection to the whole to which he belongs; and this intelligence tends to raise objections and break through the bonds of social cohesion. A counterpoise to such actions is needed and is provided by a survival of instinct which arouses imaginary representations and thwarts the tendency of intelligence to undermine social discipline and subvert man's loyalty to the whole. Religion, in general, may thus be defined as a defensive reaction of nature against the dissolving power of intelligence; or again, in the particular matter of survival, it may be a defensive reaction against intelligence's depressing conviction of the inevitability of death; or, lastly, it may react against the discouraging fact of unforeseen risks and obstacles in life by a belief in the help of friendly spiritual powers (pp. 227-247).

Essential religion requires us to transport ourselves from its static to its dynamic, from its external to its internal, aspect. The work of static religion was to thwart the dangers to which intelligence gives rise, and to secure peace and order for the individual and society through the temporary arrest of the forward movement of evolution. But, later, man has torn himself free from this stage in which he revolves upon his base, and has regained his position in the progressive movement (p. 197).

The myth-making function, which produced static religion, had thus a temporary use; but ultimately man can best regain confidence in his destiny by remounting in the direction from which the vital impetus came, and by fixing, intensifying, and acting upon, the vague and elusive element of intuition which hangs about intelligence (p. 227).

The creative energy itself must be defined as love, and therefore beings destined to love and be loved have been called into existence; and therefore also the human race, which they constitute, can only partially be realized on earth, and could never have looked for a perfect development if certain of its members had not succeeded in triumphing over the resistance of matter and recovering God. These mystics have opened a path for others to tread, and have thereby shewn philosophers where life came from and where it goes to (p. 276).

I may add one or two concluding remarks. First, those who have studied M. Bergson's earlier works, especially the *Evolution Créatrice*, will recognize an important development, in some respects, of his views in the present book, especially in his stronger and more explicit attitude to mystical experience and its religious basis. He gives us himself an interesting note on the matter when he observes (p. 274) that in his earlier book he desired to remain as close as possible to facts, and wrote nothing which could not one day be verified by biology; though in the meantime he had reached results which his methods of philosophy authorized him to accept. Here he is still in the sphere of probability, but is quite clear that philosophic certainty admits of degrees, that it appeals to intuition as well as to reasoning, and that, if intuition resting on science can be developed, this can only be done by *mystical* intuition. Thus, he says, the conclusions of this book are a natural, even if not a necessary, completion of his previous task.

Secondly, a feature that stands out clearly in this book is the empirical attitude to truth which he maintains throughout—a feature which is all the more noteworthy in connection with the exalted position which he ascribes to spiritual intuition. A good example of this is seen in his treatment of man's survival of death (p. 283). This he regards as possible, and even probable, on the ground of our observation of a measure of independence possessed by the soul in its relation to the body. The belief rests on a group of experiences, not on arbitrary, *a priori*, definitions such as Plato employs in the "Phaedo." So again he remarks that the usual custom of associating religion closely with dogmas, and with the metaphysic implied therein, means that we are moving on the intellectual plane and neglecting the specifically religious element, the element of immediacy, which exists apart from such interpretation (p. 101).

Thirdly, in the same connection, we are told that the sublime spirituality which he ascribes to mysticism must necessarily be exhibited, and perfected, in the action of the will, and (as noted above) Plotinus is to be condemned for ignoring this practical consideration. These are just indications of the thoroughness and disinterestedness of his outlook, which, together with his brilliance of style and his speculative insight, make him, in the opinion of many of us, the most outstanding philosopher of the time.

ARTHUR CHANDLER.

ECONOMIC MORALITY AND THE INDIVIDUAL

I

ALL of us, even the least alert, have come, more or less suddenly, to at least a partial realization that the social order is manifestly and urgently in need, not merely of improvement in incidental details, but rather of a fundamental overhauling. Not merely must business, finance, and industry, government and legislation, be reformed in the light of that which is coming into being; but also, and more importantly, common thinking about economic right and wrong must be rigorously overhauled. Our task is delicately complicated. On the one hand, it must be seen to that the goods of the earth are produced and distributed justly, for the common good; on the other, care must be taken to insure that, in the course of necessary transformations, individual men and women may be freed by the developing social processes, rather than enslaved by new pressures incident to change. It is not necessary, fortunately, that the ordinary citizen become sufficiently an expert to understand in detail all phases of the economic problem; but he must at least be able unerringly to lay his finger on what at the moment is the central social trend. Unless he see what that may be, he can hardly contribute an intelligent co-operation in the saving of our common life from a ruin only too possible.

II

Almost all of the economic and political endeavours which puzzle people to-day are variant approaches to one single problem—the problem of how to get into the hands of the people who labour enough pay to enable them to buy the things which they have made. Ours is not a difficulty in stimulating production. The many inventions of the last half-century have disproved the statement of the older political economists that, because of the niggardly reluctance of nature, there must always be great masses of people who suffer for lack of sustenance. From a period of deficit we have passed to a period of surplus. Instead of having too little to go around, there is more than we need. It ought to be plain to anybody that the problem is no longer one of lack of wealth, but rather one of blocked distribution thereof. There is no use in making things if there is nobody who can buy them; and people cannot buy them unless they are paid, for their labour, an amount approximately equal to the value of what they produce.

They have not been so paid for a considerable time past, not by a very great deal, which explains why our factories are idle and our people generally in poverty. Before industry can remunerate its workers, it is, as things are now arranged, required to pay a great many other charges. A large part of what is produced goes to those who, by hard work, by luck, by inheritance, have gained control of machinery or privilege in land, with a consequent vested right to draw income from industry in the shape of rents and interests and profits, income which is not the reward for labour but rather payment for the use of their money. These people, commonly called capitalists, are, it should always be remembered, guiltless persons. They have been legally permitted, and indeed socially encouraged, to invest as much as they could possibly save, in return for dependable income. Nor are they rich people only. Any man who has money out on interest is a capitalist, even though he have only a few dollars in a savings bank. The difference between Mr. J. P. Morgan and the Messrs. Rothschild, on the one hand, and Mr. and Mrs. John Doe, who invest a dollar a week, on the other, is not one of kind but only one of degree. The question before the world in nineteen thirty-five is not whether we can afford to pay Mr. Morgan and the Rothschilds any longer for the use of their money, to the extent that we have been paying them, but whether we can afford to pay *any* capitalist, little or big, for the use of his money, to the extent that we have been paying him.

The difference between what it costs us to make and distribute commodities and the price consumers pay for them, what is commonly called the "surplus value" of those commodities, now mostly goes to investors: stock-holders, bond-holders, and other money-lenders. Industry must make enough not merely to supply the workers by brain or brawn, but also, before it pays the workers at all, to furnish large sums to this *rentier* group. It is because this group exists and is paid too well for the use of its money that the workers who produce the goods—be they head-workers or brawn-workers—cannot afford to buy what they have made.

That is the first, and unavoidable, fact about modern economic difficulties. The problem behind nine-tenths of our industrial unrest, the problem which we must solve or see society go chaotic, is the problem of how to socialize this surplus value, how gradually to reduce the rewards now paid to investors in the shape of interest, so that cost price and sales price may be drawn together. An understanding of this is necessary for the comprehension of any of the significant social movements of our time. Every labour struggle, strike, lock-out, every

profit-sharing plan, every income or inheritance tax, every bit of social insurance, every minimum-wage procedure, is but a manifestation of the conflict between those who seek to advance the profits of the investor and those who seek to reduce those profits.

Nor is it possible to understand the governmental policies and procedures which are rapidly being enacted into law—especially and more dramatically in the United States, but in other lands as well—unless we comprehend that the fundamental purpose of most of them is to make it less profitable to invest money, to take away from the investing classes a considerable portion of their income, and an ever-larger portion thereof, and to put the money into the hands of those who buy rather than into the hands of those who save. These measures do not involve the confiscation of anybody's property. The whole programme can be perfectly realized and still private property be conserved. The desire seems to be not to take away any man's wealth but merely to see to it that he must use that wealth, not rent it out. The new regulations rapidly being made tend, all of them, to cut down the interest paid on money, and thus to bring ever closer together the cost of making goods and the selling price of goods, to distribute to those who work a much larger share of the products of industry and to those who invest a smaller and smaller share thereof. It should be remembered also that this readjustment, which is happening everywhere in the modern world, is not a matter of theory but a matter of fact. It is not Communism or Socialism or Syndicalism that is being described. It is a thing in actual being, this growing necessity to decrease profits and increase wages and buying power, that we may avoid an economic debacle. Calling it names breaks none of its bones. Our approval or disapproval of it, our liking it or detesting it, are matters of small practical importance. It is.

It seems certain that within a few years we shall find that industry is rigidly controlled; that businesses are told how much of goods they can produce and sell (lest the market in any commodity be flooded); that the hours and wages in all trades will be regulated by law; that maximum and minimum wages will be fixed by statute; that the number of hours a man may work will be limited by the Government; that the profits an owner or owners may take will be regulated either by means of taxing devices or by actual legalized restriction. Nobody, in the near future, will be allowed to exercise economic liberty if that liberty be deemed to interfere with the welfare of the group.

III

It will easily be seen that this new state of things will require certain developments in ethical thinking and ethical teaching—and this whether the teaching be given by parents to children in the family circle, from the pulpit, by masters and mistresses in the schoolroom, or in ways more casual though no less effective. Economic wisdom, as everyone knows, is not imparted merely in technical courses in political economy. It is spread abroad incidentally, in connection with almost every subject discussed, in every casual conversation. Of what is the new economic morality to consist, and how does it differ from the old? That is at once our most important and our most interesting problem at the moment.

We have for a long time successfully managed to make ourselves believe in the rightness and desirability of a kind of individualistic scramble. We have somehow effectively persuaded one another that, if every man will work as hard as he can for the accumulation of money which he may invest, he himself will be a happy person and society will greatly benefit thereby. We have come to assume, as a matter of course, that the chief social duty and individual privilege is to be "on the make," to "get ahead"—and by that we have meant that everyone should strive to become a member of the possessing and lending class, rather than remain in the working class. We have also quite sincerely taken it for granted that men and women may always find for themselves, and each by himself or herself, prosperity, if only they will take advantage of their opportunities with sufficient daring and inventiveness.

This unrestricted individualism, which preachers and teachers and the populace generally have admired as though it were a cardinal virtue, *was once* a virtue. In the days when the world lay all undeveloped, when there was plenty of free land and many new markets overseas—in the days when the unappropriated resources of the planet seemed endless—it was precisely this attitude of mind that was needed. But the days of the economic frontier are over. There are no longer sufficient unexploited territories for the maintenance of an over-production for foreign sale; while natural resources are almost wholly pre-empted by private owners, from whom they may be procured, even by the most daring of individuals, only at a price almost impossible to pay. It is no longer necessary or wise or kind to call those things virtues which were rightly esteemed virtues in a different day, but which have ceased to be virtues.

The virtues that are now required are quite different. These are a willingness to co-operate, an ability to see welfare in terms

of the group rather than in terms of the individual, a glad understanding that only by labour performed can anyone morally share in general prosperity. We must learn that wealth frozen in the hands of a *rentier* class ceases to have value; that unless money is fluid, it actually ceases to represent wealth at all. Our children must be led to regard money as of no significance unless it is reasonably, and constantly, being circulated; to know that the possession of riches for the sake of gain has become not merely anti-social, and therefore intolerable, but quite literally an absurdity. It is going to be hard to act naturally and unerringly on that new basis—to unlearn what have been deemed truisms these many years; but somehow we must learn to do it, *and quickly*. The world moves on too fast to tolerate delay.

The problem becomes concrete when we think of such an alleged virtue as thrift. There was a time when what was needed by society more than anything else was money saved up, which could be used for the enlargement of productivity and the development to that end of more and more industry. Thrift was once an indispensable social duty. It was good for the world that a man should save and put his money away in the bank, and that the bank should use that money to develop further means of production. But nowadays we have facilities for production in excess of the goods that we are able to buy and use. We do not require more capital to the extent that once we did. In so far as that need has decreased, the virtue of thrift has ceased to be a virtue. We do not really need, nowadays, to have people save their money. It remains a good thing, of course, that people should look out for emergencies—sickness, old age, death; but it is much better and cheaper and more scientific to handle even such emergencies by group methods rather than by individual saving “for a rainy day.” Except to the extent of getting together a modest sum needed to finance sudden necessity for adjustment, individual saving is to-day anti-social. We have devoted a great deal of attention to teaching the virtues of thrift. It is now going to take hard and deliberate effort to teach ourselves and other people *not* to save, but rather wisely to spend. “New occasions teach new duties. Time makes ancient good uncouth.” This one example is perhaps sufficient to make plain how different must be our economic morality from that which we were taught yesterday and the day before.

If we are able to make, constructively and with understanding, the transition from the economic ethics which have been in vogue for the past three or four hundred years to the new ethics (a morality startlingly like that which governed

men and women in medieval times), we must make an almost violent effort to escape from outworn thought-patterns; to comprehend the nature of the social changes going on; and then present them to our friends and associates clearly, persuasively, *and without delay*.

It is well to note that, in a time of transition like ours, it will be difficult, and frequently dangerous, to impart this contemporary social wisdom. The danger comes from the fact that the older generation, the generation now in control of schools and churches, of clubs and unions, and of social intercourse generally, has a mind fixed in thought-moulds no longer representative of social facts. It does not for the most part understand at all those changes which have taken place in our social needs, nor the changes which must therefore also take place in our social theory and practice. It is apt still to insist that anyone who does not believe in, and advocate, old-fashioned, free, unrestricted individualism must be some sort of traitor. Even our present Government has to consider this common prejudice and partly to conceal the true nature of its programmes by lip-service to an individualism which it well knows is forever outworn, and which by every enactment it tends, and intends, to thwart. It must move slowly lest it rouse violent and uninformed opposition. The teacher, too, who lets his pupils understand that it will no longer be permitted anyone to enjoy interest on money, except under social control and strictly on sufferance, or that it is not sound sense for them to save for investments, is sure to have a good many parents, and quite possibly the school board, denouncing and possibly dismissing him, on the ground that he is some sort of a Red. The preacher may easily encounter a similar fate at the hands of the lay-folk who pay his salary and support his religious enterprises. Nor are there lacking pressures exerted upon almost any man who speaks out concerning the way the world is going and must go. Such a one may plead all he will that he is merely stating the facts as they are. He may even point out that the National Government is moving inevitably and rapidly in those directions. His teaching will be none the more welcome for that. He must, under such circumstances, be wise and brave. It is difficult to be both. On the one hand, he is in danger of scorning the perfectly honest people who do not know what is happening. On the other hand, he may fear that this is no time to speak out, and conclude that to save his own skin he had better let those around him drift ignorantly on into a new world wherein they are certain to be destroyed. He must avoid both these dangers if he is to be effective.

IV

Difficult though it be for an enlightened man courageously to face the future, to face, and to help those around him to face, the economic realities of the moment and to give an understanding reaction to those realities, it is also required that he remember, and enable others not to forget, the permanent worth and value, in our present day and for the future, of the individual as an individual. We have only to look at contemporary Russia to observe how easy and how terrible are the results of assuming that, since the individual must sink his economic welfare in the economic welfare of the group, it follows that he must of his own will lose, or by social compulsion be compelled to abandon, his individuality and permit himself to be absorbed into a kind of impersonal abstraction known as "Mass-man," to whom (or which) he must be utterly immolated every day from birth to death. Herein is a *non sequitur* of the first order.

It is not true that man is only an economic man or, indeed, most importantly an economic man. The really important things about his life are not economic at all. Economics has to do with the problems incident to our earning a living; but earning a living is only a preparation for living, at the most a prerequisite for living. Our destiny is not confined to getting bed and board, nor even to sleeping in the bed and being nourished by the board, once we have obtained them. Man's life does not consist in an abundance of things; more chiefly it consists in a complex of loves, hates, loyalties, aversions, thoughts, dreams, intuitions, hopes, despairs, surrenders, and defiances. Man's life consists in his reactions toward other people and toward the supreme personality who creates and permeates all things that are, and gives them meaning. It is in the realm of these things—in the realm of his thoughts, of his approaches to beauty, of his affectional contacts with persons, and of religion, that he finds significance. *We must be careful lest we teach the rightness of such a socialized attitude as will destroy, in super-economic fields of activity, that individualized living which alone can give satisfaction to the human spirit.*

This may be put in another way, and indeed often has been, by saying that the greatest problem of the future is that of how we of the citizenry are going to use our leisure. It is certain that there will be more and more leisure for more and more people. Machines even now take care of much of the former work of men; and in the future they will do more and more of our drudgery. It involves no extravagant flight of the imagination to say that, in all probability within the next

fifty years, it will not be necessary for any man or woman, in order to enjoy a proper creature comfort, to work gainfully more than ten hours a week. We must, therefore, be turning our attention very definitely to the training of ourselves and, even more, of our children in an understanding of those aspects of life which are not economic at all and which can be dealt with, and must be dealt with, individually and in leisure time. There is great danger, else, that we shall so standardize and devitalize the use of leisure as to take from men and women all real fun.

In urgent defence of the sanctity of the individual, in an effort to prepare him to make leisure count for happiness, we who are concerned with ethics must at the moment remember and point out those things which man has discovered to be the essential elements in living the good life, the full life, the truly human life. We need to relearn, from the lessons of the past, the nature of man—not merely his economic problem, not merely his political problem, not merely his social problem, but his completely personal problem. We must relearn what is involved in becoming independent and self-directing; become once more alert to what it means, and costs, to live that way; discover how so to use our leisure as to become creative and happy, instead of passive and intolerably bored.

In this connection we much need a more proper evaluation of the past than has of late been common. We need clearly to recognize that, of all the foolish beliefs that infect our absurd modern world, the one which does more harm than most and, perhaps, as much harm as any is the common supposition—quite unsupported by the evidence—that man has himself progressed in such ways and to such a degree as to have changed his essential nature; that the men and women of to-day are a different sort of creature than the men and women of a hundred years ago, or five thousand years ago; that the wisdom of the ages is no longer wise. Until this idea of essential human progress, of change in the nature of man himself, is eliminated from our minds, we are little likely to find much serenity and joy, no matter what may be our economic system. Only he who has looked upon man as man has been can understand man as man is. It is by a knowledge of the Great Tradition that man arrives at sanity and freedom.

As a matter of fact, there has been throughout the ages no change whatever in any of man's *essential* problems or attitudes. Every man is born, grows up, falls in love and marries, exactly as did his forebears; he has children at his desire and tends them at his cost; he labours, on their behalf and in his personal search for satisfactions. His marriage

problems are as old as man and as invariant. Even those complications introduced into sexual mating by economic difficulties are exceedingly old complications. Marriage has been difficult and subject to such delays as encourage abnormalities in every servile state, not merely in ours. The problems connected with education were venerable when Socrates spoke or Ecclesiastes wrote—and spoke and wrote as aptly as Dewey or Kilpatrick, and a great deal more clearly; and the various answers to the question of what constitutes the good life change not from generation to generation. Man strives for human affection, as always he has done and, as always, finds that it eludes him. He works hard, only at length to perceive that travail gets him nowhere. He covets fame, the while he knows that soon he will be as unremembered on earth as though he never had lived. All his jokes, and especially the good ones, were jokes when Adam delved and Eve span. His tragedies at the moment are those which moved to purging pity the dramatists of Hellas; and there is no book about life that is more modern than the Book of Job. To-day, as of yore, in statecraft, Cæsar crosses the Rubicon and still, preparing for the Ides of March, the envious Casca and the stupid Brutus plot their dagger-thrusts. We modern Athenians crowd the Agora for the discussion of some new thing—ears open, mouths agape while wonder-workers speak of strange mutations in the elements and straight lines curved and space perhaps elliptical—and creep back to our homes at dusk, to realize that, after all, this confusing babble has added neither laughter nor loveliness, changed not at all the things that really matter. In human living, all that is transformed from generation to generation is the surface appearance of man's creations—his houses, his clothing, his table-manners, his machinery—and the verbal imagery in which he states the old bewilderment. The philosophic search remains the same.

But of late, men and women, with strange conceit, have insisted that we are not the heirs of the ages, the brethren of our ancestors, sharers in an eternal problem. We have supposed we could escape the human lot. We have thought we had changed the rules of the game, and were free. This, too, is an ancient story. Icarus, with new-made wings, will fly to the skies; but, though Icarus has forgotten it, the sun still shines with undiminished heat. Wings melted, the modern Icarus falls, not indeed into the sea, but back to earth, whence, gravely bruised, he picks himself up, content to walk once more. Nor is he enslaved thereby, but rather for the first time liberated. The free man is not he who defies the rules—and dies; but he who, recognizing the compulsions inherent in his being, seeks

rather to read, mark, learn and inwardly digest each day's experience. Only he who has arrived at meaning has escaped from slavery.

If life is to be full and happy, there must be, for every economically emancipated man or woman, a disciplined search for meaning—for meaning not merely in terms of pure thought (in which only the rare mind may participate), but for meaning also in terms of love (in which even stupid folk can share); in terms of that mystical thing which a man knows when to his lonely self there comes the touch of understanding and compassionate affection. No man can think his way to meaning. Even the wisest philosopher must come at last, with Socrates, to the place where he says, "I do not know. I cannot understand. The truth eludes me." Yet that same man learns vitally of truth by each outgoing of compassion. And so, as well, the simple churl may learn. It is good that men should think; but it is indispensable that men should love. What is asked of a man, if he would take his place with those who have mattered in the long history of the race, if he would make his new-found leisure something more than water to be poured upon the ground, is that he should dedicate himself to great-hearted, purposed living; that, in the truest sense of the words, he should become a great lover.

This is man's task as the race has discovered it, a task to which economic subsistence is only the prelude. If we are to save the toil-emancipated members of the next generation from a dull, standardized and stupid existence, if we are to prevent their being ruined by that very social process which has made them free, we must remember so to call upon the past that we, and those we touch, may discover man's creative possibilities. We must learn from our fathers how dignified, how beautiful, how happy, a human being may become. And we must know that in these potentialities, thank God, man has not changed.

V

This talk of personal worth brings us around again, of course, to thought about the social fabric, for only men and women trained in an atmosphere of creative freedom are competent for citizenship in our new economic and political structure. Without such dynamic citizenship, all our best hopes about the social fabric will come to worse than nothing. We are creating an era full of intricate machinery, social as well as physical, almost unaware that the more elaborate such machinery is, the more competently creative must be those who would use it. Ours has often been called an age of engineers. It

might better be called an age of firemen and stokers, at least up to now, for an engineer must be greater than his engine, not its servant. It is men and women of creative individuality who must be had, in this as in every other age, to insure the safety of civilization. Organizations, systems, codes, commissions, mechanisms are secondary things. Strong, courageous, compassionate, and independent-minded men and women—these are always essential for cultural stability, and especially at this moment. If our civilization is to break the precedent set by all its predecessors, and survive, it is such people alone who can preserve it. If that civilization is soon to perish, as seems to cool observers quite within the range of possibility, despite our best endeavour, it will be for lack of such citizens that it dies; and if it should go under, it will be only by free and creative individuals that a new civilization can be built to take its place.

BERNARD IDDINGS BELL.

THE PROBLEM OF HOLY WEEK

I DO not think I am wrong in saying that the observance of Holy Week presents a problem that calls aloud for solution. The unreality that many of us feel in much that is advised us for the observance of Lent comes to a climax in Holy Week. The present dreary failure—I do not think I am using exaggerated language—depresses and saddens us. The regular offices of the Church, except in our cathedrals, are put aside or huddled through at some time in the afternoon that suits nobody, and their places are taken by unliturgical “services” composed of weak metrical litanies or *The Story of the Cross*, with interminable addresses badly prepared and delivered by the same men who are always talking to the same people who are always hearing them. The services are dreary without being solemn. The surplices have been sent to the wash for Easter and the boys scuttle in in their cassocks. The whole has the air of a “scratch performance.” We feel a certain irritation at, or even anger with, people who go to theatres or to the pictures in Holy Week and disregard the Church’s call, but, really, can we expect anything else? What have we to offer them? What have we even for those, probably many in number, for the English are a religious people, who sincerely wish to mark the time and to take some part in the commemoration of our Lord’s Passion? Yet in Russia, we

read, even under the Bolshevik persecution, the churches are crowded and the music surpasses that of the theatres. Even at Rome the somewhat trivial shewing of relics at St. Peter's draws crowds, and that not merely of sightseers.

One exception there is to the general failure. On one evening, generally Tuesday or Wednesday, there is music for which the choir has been practising all through Lent, and the church is filled. It is true the music is too often that of Stainer's *Crucifixion* or of compositions even worse from the musical point of view, but even that represents a real if over-sentimental religious feeling and meets the needs of many, while, increasingly often, better music is sung, such as Dr. Charles Wood's *Passion according to St. Mark*, or one of the two great *Passions* of J. S. Bach. The crowds that year by year fill St. Paul's on Tuesday in Holy Week shew that here we have something that interprets their need.

I

What is wanted, then, is something familiar and therefore intelligible, something people are accustomed to and can therefore join in, and at the same time something special, something great and dignified that suits the occasion. This means that it must be something thought out and elaborated beforehand and not improvised at the last moment, or on the Monday when the clergy on the staff meet to "settle the work for the week." It must be something that can be prepared for by practices for some time before, so that men may understand it and take their part in it actively. Incidentally, this will at the same time be doing much to solve the similar problem of the right observance of Lent.

Now we have the ground or nucleus of such services in our daily choir office. Matins and Evensong are already familiar to everyone. With all their defects they remain perhaps the best living example of this form of worship. By the sure insight of Cranmer it has been arranged to be said twice a day, while the Roman breviary has, under monastic influence, attempted the unworkable task of seven hours of prayer. It is in the vernacular where the Latin Office has been lost to the people. It is preponderantly biblical and therefore has an intellectual element which makes it a *λογικὴ λατρεία*, a reasonable worship, which does not therefore get stale. But undoubtedly by the side of the Eastern or Roman Office it is bald and meagre. Much was lost at the Reformation. Antiphons and responds had to be sacrificed to the greater need of simplicity if it was to be a people's service. So, indeed, much was also lost in the reform of the liturgy of the Eucharist, but where since the

Tractarian revival, side by side with the simple plain celebration, the elaborate ceremonial of High Mass has been by us built up for special occasions in a form easily intelligible to people already familiar with the underlying outline of the plain service, Matins and Evensong have only had solemn rendering in cathedrals, where, indeed, though a wonderful development and enrichment has been constructed in music, there has been little corresponding development in ceremonial and ritual. Even where a reform of solemn Evensong has been elaborated, with the single exception of the addition of the office hymn before the Magnificat, there has been no liturgical enrichment. The consequence has been that in many churches men have sought and found what they wanted in Holy Week in the Roman Office of *Tenebræ*, which they have copied with little change beyond that of turning the words into English.

But the Roman Holy Week Offices, even apart from a certain triviality in their ceremonial, represent a small fragment of an entirely different system of worship, one planned for a week of seven daily services, and one unfamiliar to us as a whole. It has preserved a wonderful wealth of detail in its antiphons and responds, with a tradition of music for them and for the chanting of the lessons. It has survived for the people where all the rest, except, in some places, Sunday Vespers and Compline, has been lost. We have a far greater opportunity if we could give the same richness and dignity to our Holy Week Offices by adding to the parts already familiar the enrichments that would be special, lengthening out the usual half-hour of worship of ordinary times to the hour or hour and a half that people would be anxious to devote in Holy Week, and, incidentally, doing away with the supposed necessity of the unwanted sermons that are all we have to offer now.

II

The first step would be to restore the antiphons to the psalms for the day, or to the special psalms chosen for the week. (The selection of the Revised Lectionary would be quite inadequate for Tuesday in Holy Week as it so often is for Sundays.) These would be sung by the choir at the end of each psalm, while the congregation sat. They would, of course, stand and join in the chanting of the familiar psalms. This is a reversal of the primitive custom when books were few and the chanter sang the psalms while the people stood and joined in the antiphons with their easily remembered repeated phrase. Suitable motets could, no doubt, be found from our store of English Church music, but a special opportunity would here

be also presented to our living composers to write new music for the words chosen for the anthems, to shew what was the special Passontide application of the psalms.

Then the lessons should be solemnly chanted. We are already familiar with such chanting in the Eucharist, where both Epistle and Gospel are often sung, but so far I do not know that this has anywhere been revived in our Church for the lessons of the choir offices. The custom of reading is peculiar to England, and though good reading may be just as much an act of worship, it is unknown, I think, elsewhere. The Jewish lessons are chanted in the synagogue. Sacred writings in Eastern lands are generally written to be declaimed, and large parts of the Bible were intended to be "cantilated" or read musically as the Eunuch of Queen Candace no doubt read the prophecies of Isaiah when St. Philip heard him. In the Orthodox Church lessons are similarly intoned, as in the Latin Church when the offices are said in choir. The custom had not altogether died out in the English Church by the time of the Savoy Conference.

In most cases the lessons would be chanted with simple inflexions, as are our Gospels, but where the subject-matter admitted of it they might be more dramatically rendered by assigning different parts to different voices, or even set to harmonized music for several. A precedent for this would be found in the settings by Palestrina and others of the Passion Gospels and lessons in the *Tenebræ* service, which laid the foundations of such *Passions* as those of Bach and of the whole body of oratorio built up on them.

Again, the respond is the natural reply to the lesson. This could be revived either in its simpler form, in which the sentence sung by the singer is repeated by the congregation first in whole and then in part in answer to the varying sentences to which the parts so sung join in varied application, or it might be sung as a solo or a chorus by the choir as a meditation on the passage just read. There is a wealth of such responds in old offices; or other music drawn from oratorios or elsewhere, on the analogy of the meditation solos in Bach's *Passion*, might be pressed into the service of the Church. Further opportunities for the enrichment of the service could be made by dividing the lessons into three as is done in the Roman Breviary, each with its different respond.

The canticles might be treated as were the psalms and enriched with antiphons. The Magnificat might well be antiphonated between each verse, either with a different sentence for each verse sung by the choir while the people sang the familiar verses or by a refrain sung by the people after each

verse of the canticle sung by the choir. I have heard the Magnificat sung in this way at Lourdes. The singers intoned the several verses, and between each the masses of pilgrims sang a verse of a metrical hymn, making the whole a great act of praise. The essential thing is to keep the rhythm of alternate action of choir and people. Then the service would end as usual with the united recitations of the creed (sung on a low note that all might join in the common profession of faith), and with the concluding versicles, responses, and collects, with, if thought fit, special commemorations and intercessions.

III

The above represents the ideal which, perhaps, could only be carried out in cathedrals and large churches where there are good choirs. For ordinary parish, and especially village, churches something simpler would be needed. This could be found by the use of hymns for the antiphons and responds required. A verse of *When I survey the wondrous cross* or of *O sacred Head* might well be sung at the beginning and end of each psalm, or between each verse of the Magnificat. The *Stabat Mater* might be used in the same way. At first it might be sung to the simple and well-known plainsong tune, but later one of the many contrapuntal settings might be learned. I do not suggest Rossini's quasi-operatic composition, but Pergolesi's might well be used if a good English version could be made. Similarly, hymns might be sung in the place of the responds in reply to the words of the Old and New Testaments when they had been chanted, much as the chorales in Bach's *Passion* are designed to express the feeling and co-operation of the congregation as they listen to the narrative told by the solos and choruses in the main part of the work. It is true that our hymnals are at present deficient in strong and objective Passion-tide hymns, but there is an immense wealth of German and Swiss chorales, several of which may be found in Dr. Woodward's *Songs of Syon*, and there are many more waiting for translation. There are many songs also, such as those of Bach's *Geistliche Lieder und Arien aus Schemelli's Gesangbuch*, which with suitable words would be admirable for unison singing. There are many fine Welsh hymns and tunes, too, such as, for instance, *Wrth gofio'i riddfanau'n yr ardd* (to *Langristiolus* or *Gardd Gethsemane*), or *I Galfaria tro'f fy wyneb* (to *Capel y ddol* or *Bryn Calfaria*), and many others which might be drawn upon. The demand would soon create the supply and find the translators.

IV

But at present these hymns are unknown to our congregations, and the form of service, though based on the familiar Evensong, would need explaining beforehand. Therefore the whole must be arranged in good time and announced before the beginning of Lent. Then congregational practices could be held once a week and might well take the place of the "course" arranged for Wednesdays, to which, as a rule, few people come, and they the same people who come regularly on Sundays. Incidentally, far more instruction might be conveyed through these practices by explaining the meaning of the psalms, lessons, and hymns, and it would come home more because the ideas would be better assimilated by the active "expression work" (to borrow a term from the school) involved in singing what had just been explained. Moreover, the new hymns would become a permanent possession for the congregation, and their use at other times of the year would gain in significance from their association with Holy Week and Easter, while the practices would keep those attending them continually looking forward to and preparing for its observance.

If such services became general, possibly several choirs and congregations might unite for special mass services in the cathedral or one of the large churches of the neighbourhood, or even in theatres or in the open air on one of the evenings of Holy Week or on Good Friday. This might well lead on to the working up of some oratorio or Passion music to be sung by united choirs and congregations, or, in country districts, to something of the nature of pilgrimages in which various choirs and congregations foregathered at each village in turn. Or a united hymn-singing, what the Welsh call a *Cymanfa Ganu*, might well be arranged for one evening, or even for Good Friday during the three hours, in which the choirs sitting as a nucleus among the congregation might help the whole body to sing in harmony and not merely in unison.

There are boundless possibilities, but everything depends on the first step—that of thinking the plan out and practising and preparing for it beforehand.

CLEMENT F. ROGERS.

SCHOOLS AND THE PARISH

THE relationship between school and home is an ever-recurring problem. (An exasperated schoolmaster once said in this connection: "Most parents are the last people who ought to

have children ".) It is nowhere more pressing than in matters of religious education. Few but Lord Russell would dispute the ideal of the Christian family: that the home, from the child's earliest years, must be responsible for the primary religious training of the child; that prayer learnt at the mother's knee should be the foundation of the adult devotional life.

But one need be no *laudator temporis acti* to add that home life is not what it was. To some of us, who knew it not, the Victorian family seems a grim business. The suppression of individuality exemplified in *The Barretts of Wimpole Street*—an extreme example, but it will serve—must have involved much unhappiness. Nor is patriarchy, or matriarchy, in accordance with the spirit of this present age. Much nonsense has been and is still being written about the so-called "revolt of youth." But every observer can vouch for a difference in the outlook on life between the old and the young to-day. Of course, this difference has always existed, but it is probably fair to say that it is greater to-day. Those who grew up before 1914 still frequently fail to understand those who grew up after that year. It is a curious fact that this difference is nowhere more marked than among the clergy; though I should hasten to add, without thought of flattery, that readers of THEOLOGY will for the most part be reckoned among those of a post-war, because more liberal, attitude of mind.

There is, then, an obvious necessity to supplement the religious teaching of the home: and the two agencies which exist for the purpose are the school and the parish. If these two work together, it may be assumed that the result will be better than if they work separately.

When the schools concerned are day-schools, their relationship with the parish is easy: the scholars, whether boys or girls, are of the flock of the parish priest, and if he can make contact with them he does so. But there is a curious and ingrained English habit, among those parents who can pay for the privilege, of sending their sons and even daughters away from home for three-quarters of the year while they are between the ages of seven and nineteen. There is much to be said for this custom, and the traditional reasons are mostly good. But these children (I am more immediately concerned with boys) pass out of the care of their parish priest, and they are for the most part unknown, or little known, to him.

The totalitarian school is probably as dangerous an institution as the totalitarian state. But I fear that we must record an increased tendency on the part of parents to shift the burden of their responsibility on to other shoulders: and we must accept that fact as it stands. The religious education

of these children will therefore, for the majority, lie almost entirely with the school. Yet we can accept it as an axiom that home influence, in the event of a clash, will always win, if only because anything learnt before the age of seven has a greater effect upon character than anything learnt after that age; which, being translated into plain facts, means that if the public-school boy has to go to chapel twice on Sunday in term-time, and plays golf with his father on Sundays in the holidays, he will not regard the worship of God as his primary duty on Sunday when he leaves school.

Religion is taught in school by four agencies: by the general tone of the school, which includes the outlook on life of everyone, but especially of masters, and does not simply mean the school tradition; by the school worship, Sunday services and week-day prayers; by the Scripture lessons; and by the preparation for Confirmation. These are not intended to be hard-and-fast classifications, as two or more of them would clearly be merged in some schools, but they will serve as a rough guide. Much has been written about all four of them. I only propose to add a little, from the point of view of the title of this article, about the fourth.

Whether we believe that before thirteen is the best age for Confirmation, or after nineteen, or between the two (the most general practice) is really, as has been observed, immaterial. In fact, we take candidates, boys or girls, when they come, and we shall continue to do so. It is unlikely that we shall stop attempting to educate parents to our views; but that education is unlikely to be effective when we disagree to such an extent among ourselves. I only add a few observations from experience. There is an increasing tendency for boys to be confirmed during the last year at their preparatory schools. This is much the easiest age, and the inculcation of devotional habits, including that of regular Communion, is likely to be most lasting. In being accustomed to make his Communion regularly, the boy has his "sheet anchor of the soul," which must stand him in good stead. It probably does not matter very much (as I have known it happen) if a boy brings an essay to his chaplain on a Saturday night, and in it, and discussing it afterwards, advocates the necessity of atheism, or the uselessness of sacraments, and then turns up to make his Communion next morning without any thought of incongruity entering his head. If the habit lasts when the opinion has been outgrown much will have been saved.

But there is loss, too. Confirmation delayed for a few years gives an opportunity for instruction in the intellectual discipline of the Christian faith, and for the discussion and

examination of problems which the thirteen-year-old has not faced and in which he is not interested. Admittedly much can be done in this matter by a proper use of divinity periods. Some excellent suggestions for this are made by the Headmaster-elect of Winchester in a paper in *Religion in Education* (January, 1935). But it is not always done, outside Confirmation classes. Or a boy may be on sufficiently good terms with competent authority, whether housemaster or headmaster or chaplain, to go to him and discuss his worries. But boys of public school age are the shyest creatures in the world. When the loosening of the tongue comes, at the age of eighteen to twenty, it may be too late, and discussion of these problems may be limited to theory.

Probably most school chaplains would welcome the adoption of Dr. David's tentative proposal, of admission to Holy Communion at the age of thirteen or so, and Confirmation proper some years later. But although it would be very useful to the boarding schools, there is probably little to be said for it in the larger world outside.

Some of the day schools like to prepare their boys and girls of due age for Confirmation; others do not. Where it is the tradition to be confirmed at school, preparation will generally be done by the chaplain, or by the headmaster. One can sympathise with the parish priest who feels that it is a little hard if his most interesting, and perhaps most valuable, boys or girls do not come to him for preparation, but go to their school authorities. But perhaps a little further thought would suggest that it does not matter by whom a soul is cared for, provided it is cared for, and that the seed, once planted, is carefully tended. Here both school and parish must play their part. The parish priest will find new communicants, even if only in holiday time, appearing at his altar, and it is only fair to him to let him know when anyone in his parish has been confirmed. It is easy for whoever prepares the boy to send word to his vicar or rector.*

When the age for leaving school comes, a somewhat different problem arises; and one so often hears the question asked—Why do public school men take so little part in church affairs generally: why do they tend to drop out of church life (at any rate while young), and to give up religious observances?

Here the parish priest has the field to himself, and he probably has his own answers ready for these questions. Here are a few points worth considering.

There is a big difference between Mattins or Evensong in a parish church and the same service in a school chapel. There

* Might one who tries to do so add that the common clerical failing, that of failure to answer letters, is here more discouraging than usual? The least acknowledgement would shew some interest, and the lack of it suggests generally slackness and always courtesy.

is a difference, though not so big, between a Choral Eucharist in the chapel of one of those schools who make this their morning service and the same in a parish church. The difference in each case is big enough to make a boy on his holidays, or one who has just left school, feel a stranger. At school everybody sings: provided mere shouting is discouraged, the result is a joyful noise unto the Lord. If the boy, without thinking, sings in his parish church in this fashion, he becomes horribly conspicuous and probably stops at once; but he rarely begins. I have heard one or two churches in London slums where the singing is really congregational, but few others. Why is it so often considered to show a lack of gentility to raise one's voice in song in church? If the boy is musically inclined, he will probably compare the church choir unfavourably with his school choir; he will not stop to remember (he needs to be reminded) that his school choir has many advantages which the church choir does not possess; and indeed many of the school choirs reach a very high standard of efficiency in performance. One other point: at school he is used to a great variety of preachers, besides his own clergy and such of the lay staff as are accustomed to be asked to preach; outside preachers are invited for a variety of reasons, some because they can preach well to boys, some because they are important persons locally. But whether the substance of the school sermon be good or bad, there is a variety in it which the parish sermon rarely possesses. And the parish sermon has to consider so many different varieties of people that its personal application may seem remote to the type of young man whom we are considering.

I do not think that the charge of snobbery so often levelled against public schools is true. Criticisms of public schools are so often criticism of them as they were rather than of them as they are. The outstanding example of this is Mr. Arnold Lunn's book *Public School Religion*. Of course, there are snobs in the public schools, as there are in every other walk in life. I recently heard a boy, in the course of debate, maintain that nobody except those who had been to a public school ought to be allowed to vote. Greater experience of life will alter an outlook like that. But the people who ooze public school spirit at every pore and flaunt the old school tie are not characteristic of our public schools. But criticize them how we may, the majority of the future leaders of the community are in our public schools, and if we accept that fact and try to understand them, it will probably be better for all.

There is nothing constructive nor new in this article, but if it will add to that better understanding, it will have served its purpose.

W. H. OLDAKER.

MISCELLANEA

VENI CREATOR

THE following version is by the Bishop of Bombay. He states in a letter that he made it as a basis for translation into Indian vernaculars, thinking that it was absurd to translate Cosin, and that what vernacular translators ought to do was to make a *selective* translation, as Cosin did, for which they could use his version as a basis.

THE VENI CREATOR

(*A complete version*)

Come, thou Creator Spirit, come;
Our hearts are thine, make them thy home;
These breasts were made by thee, do thou
With grace celestial fill them now.

Gift of the Lord most high, thy name,
O Comforter, do we acclaim.
Water of life, and love thou art,
And fire, and unction to the heart.

Thou finger of God's hand, with thee
Seven gifts of grace we know to be.
Promise of God, thou dost delight
To teach our lips to speak aright.

To our dull senses light impart;
Shed love abroad in every heart;
Wherein our bodies most are frail,
Thereto give strength that will not fail.

Drive thou our enemy away;
Grant peace henceforth with us to stay;
With thee before to be our guide.
No harmful thing shall us betide.

Through thee may we the Father know;
Reveal to us the Son also;
And, Spirit of them both, in thee
May we believe continually.

To Father, Son, and Paraclete
Alike be glory as is meet.
And may the Son upon us shower,
O Holy Ghost, thy gifts of power.

R. D. BOMBAY.

AN OLD TESTAMENT GROUP MOVEMENT

DR. BUCHMAN'S Group Movement has shewn the Christian world that the emotional forces in Religion can be social and corporate in their working. We have, indeed, assumed too readily that conversion belongs exclusively to the individual's side of religious experience. But even for twice-born men of outstanding personality there is a background of social religious influence at work, and the History of Religions records many emotional revivals in which the interest has been social and collective rather than individual. In the Old Testament the group called the Sons of the Prophets presents some special features.

I

In the time of Samuel (c. 1025 B.C.) there were bands of prophets living at Gibeah (1 Sam. x. 5 foll.) and Ramah (1 Sam. xix. 18 foll.). In the latter place they may have had their homes apart from the rest of the town in a sort of laura or asrama of small huts, though the translation of *Naoth* as "dwellings" is not certain. In the times of Elijah and Elisha (c. 850 B.C.) there were Sons of the Prophets at Bethel (2 Kings ii. 3), Jericho (2 Kings ii. 5), and Gilgal (2 Kings iv. 38). A hundred years later Amos told Amaziah, the priest of Bethel, that he did not belong to any guild of the Sons of the Prophets, and the tone of the remarks both of the prophet and of Amaziah suggests that these guilds no longer commanded much respect (Amos vii. 12 foll.). The actual phrase "Sons of the Prophets" does not occur later than this in the Old Testament, but there were certainly large numbers of prophets in Israel and Judah down to the end of the kingdoms over and above those whose names are known to us.

The guilds lived mostly in communities, but they were not shut off like monks from contact with the world. The members could marry (2 Kings iv. 1), and worked for their daily bread (2 Kings vi. 1 foll.). They were not rich, and sometimes got into debt, for which the custom of the land exacted the normal penalty. They cultivated the emotional side of Yahweh's Religion, especially by the use of music and dancing (1 Sam. x. 5), and at times their fervour rose to a frenzy in which they lost consciousness of common things, and sometimes even regard for decency (2 Sam. vi. 14 foll.). We may suppose, however, that the music was something more than mere wild howling, for there was sometimes an instrumental accompaniment (1 Sam. x. 5). The object of this prophetic devotion was Yahweh Himself. Inspired by the need for national unity against the Philistines and other dangerous neighbours, these guilds did much to turn the ancient Canaanite high-places into Sanctuaries of Yahweh, and it was often the guild members who as priests conducted much of the worship there. Priest and prophet were not so much at daggers drawn in Old Testament times as we sometimes think, and the Sons of the Prophets laid a foundation for that Catholic view of Israel's Religion on which Deuteronomy was later to be erected. Great prophets such as Samuel and Elisha were honoured by the guilds as leaders. Samuel took part in their exercises (1 Sam. xix. 20), and Elisha was their general patron, adviser, and instructor. Yet the Scriptures do not count these men as members of the guilds, and we may therefore judge that the guilds did not aspire to such lofty flights of prophetic inspiration as the outstanding leaders of the times displayed.

II

Have these guilds any points of contact with group movements in other Religions, especially with groups which make a feature of emotional fervour? And can we by such an inquiry throw any light on the purpose and value of the Sons of the Prophets?

Perhaps our first thought may be a possible connection by way of survival with Totemism. Now the totemic group is primarily social and economic, not religious. It begins in notions of kinship between human and non-human beings. The belief is that the totem is in some way akin to the group to which it belongs, and every member of the group must treat it as a close relation. But the totem is not an object of worship. The totemic group forms a unit outside which a man must find his wife, or wives, and the totem animal, or plant, is a common food which it is the business of the group to multiply for general use by ceremonies of sympathetic magic, as when the men of the wicketty grub totem among the Australian Blackfellows solemnly act the motions of the grub. Surely, whatever traces of totemism we may, or may not, be able to find in the Old Testament, we must not include the Sons of the Prophets in the number. There is no hint that any rules of exogamy applied to these groups more than to other Israelites. And the incident of the mess of pottage in 2 Kings iv. 38 foll. needs too much twisting to make it into a case of a totem food being eaten to the members' undoing by a group to which it was tabu. Also, our texts are quite clear that the Sons of the Prophets made the worship of the God Yahweh the central feature of their common life, and this fact does not admit of explanation in terms of totemism.

Another possible link is with the Secret Societies of savage and primitive peoples. We must mark first that the Israelites of the times of Samuel and Elisha had passed the level of culture at which Secret Societies have flourished in Africa and America, though these associations do not arise among the most primitive peoples of all. The essence of Secret Societies is that they practise rites and ceremonies from which they exclude all but their own members, and the nature of these rites is known only to the members themselves. We cannot trace any such secrecy about the proceedings of the Sons of the Prophets. Also, many of the purposes served by the Secret Societies are not found, and their characteristic organization is wanting, in the Sons of the Prophets. Although they certainly received instruction of some kind from Elisha, these guilds cannot have been initiation schools as were so many of the African Societies, for Saul, clearly a non-member, was overtaken with prophetic frenzy without previous training or initiation and was counted afterwards as a member. "Is Saul also among the prophets?" (1 Sam. x. 10-13). We cannot trace in the Israelite guilds any of the police functions which are common in the African Societies, nor do they seem to be craft guilds, or connected with special occupations, as some Secret Societies are. The African Societies are often organized in well-marked age groups; but no sign of such a thing appears in the Old Testament, for the leadership of Samuel and Elisha seems to have been a tribute to their personal eminence, and not the privilege of any official standing due to their age. In America the Secret Societies have been more concerned with the worship of a God, and the Sons of the Prophets have more in common with them than with the African Societies. But in any case we must beware of

thinking we know more about Secret Societies than actually we do know.

Comparison will be more fruitful with Religion among the Greeks. The Orphic movement had, in common with the Sons of the Prophets, a revivalist foundation, and, if Orpheus was a real person and the legends about him tell the truth, both movements made use of music to rouse religious emotion. The frenzies of the Sons of the Prophets remind us of the ravings of the mænads, or women devotees of Dionysos, though it does not seem to have been the case that the womenfolk of the Israelite guilds took any special or prominent part in the religious exercises. But there are great differences. The prophets, though they may at times have outraged decency, as did David "before the Lord," never flung themselves as the mænads did upon a sacred animal which stood for their God, and after tearing it to pieces devoured the raw and bleeding flesh. And the focus of all the Dionysiac and Koré-Demeter mystery-cults among the Greeks was lacking to the early Israelites, for they hardly thought at all about immortality, or sought it as individuals for themselves. What inspired the fervour of the prophetic guilds was their zeal for Yahweh and the welfare of the nation, a zeal half religious, half patriotic. They were therefore both before and behind the Greek revivalist movements: behind them in that individual self-consciousness in Religion had not yet come to birth in Israel, and before them in the greater restraint and seemliness of the prophetic exercises. There was, however, another side of the life of the guilds which had parallels among the Greeks. The Sons of the Prophets undertook divining, and told secrets, as did the oracle at Delphi. Samuel was an adept in this art, and ordinary members of the guilds at Bethel and Jericho were able to predict the passing of Elijah (2 Kings ii. 3, 5). But we do not know anything about their methods. At Delphi the usual way, though not the only one, was for the priests to interpret into rational terms the ravings of a psychic "Pythoness" who was intoxicated by the fumes which arose from the chasm over which stood her tripod seat. There is no evidence that the prophets did anything of this sort, though the Israelites were familiar with divining by means of urim and thummim, which were possibly jewels in the priests' robes.

In India the Vanaprasthas lived in huts in the forests and practised ahimsa, the care to take the life of no living thing, and tapas, severe exercises of asceticism. The Sons of the Prophets did not use either method of discipline, but they had a stronger sense of corporate unity, and they worked harder at common labour than Indian ascetics have ever done. The Buddhist order of monks has some resemblance to the Israelite guilds in its regular exercises of confession and recitation of sacred texts. The Bhikkhus, or Buddhist monks, for all the individualism of their system, had some corporate spirit; but they did not marry, and they eschewed labour for the begging bowl. Also, their agnostic principles and quietism did not make for outbursts of emotional frenzy, though some of the Buddhist "Conversion Psalms" declare with deep feeling how their authors passed along the Buddha's way from restless unhappiness to peace. Something more like the spirit of the Israelite guilds is to be found in the Bhakti groups which have offered adoring devotion to personal gods, especially to Vishṇu, Rama, Krishṇa, and Siva. Ramanuja (A.D. 1100) and Ramananda (A.D. 1300) founded sects, almost Churches, and Tulsi Das (A.D. 1500) surpassed them, and indeed all other Indian

religious poets as well, in writing poems and hymns in the vernacular tongues. The gurus, religious teachers, occupied places of honour in these sects as Samuel and Elisha did in the Israelite guilds. But it does not appear that the Sons of the Prophets used more or less secret catch-words and passwords like the Indian mantras, or that their rites were as distinct from the worship of ordinary people as were the sacramental meals of the Bhakti sects. The Krishnaite sects which Vallabhacharya and Chaitanya led (A.D. 1500) were crude revivalist movements, and like the prophetic guilds used music and dancing, but we have no evidence that the Sons of the Prophets ever sank into sensuality in the manner of the followers of Chaitanya. The remarks in Amos vii do not imply more than that the Sons of the Prophets had come to take money for their prophesying, and so had turned it into a trade.

Many writers have compared the Sons of the Prophets with the Moslem Dervishes. Their music has been likened to the howling of the Rifa'ii order, and their dancing frenzy to the whirling dances of the Maulavi order. The Dervish orders are certainly the product of emotional religion as it centres in devotion to a transcendent God, and the Dervishes, like the Sons of the Prophets, mix for the most part in ordinary society and work for their living. Also Islam is a growth from a Semitic stock, and we therefore expect to find similar institutions in Islam and Israel. But the Rifa'ii and the Maulavi are only two orders among many, and the exercise common to all the orders is not howling or whirling, but the "Dikr," constant repetition of the name of God or of a text until the devotee passes from normal consciousness into an ecstatic condition called "fana." Saul and others doubtless lost consciousness of common things when they prophesied, but there is no evidence that they worked themselves up to excitement by any exercise like the Dikr. And the purpose of the Moslem orders is not so simply objective as was that of the Israelite guilds, for the Dervish is trying to satisfy an emotional need which he feels individually. The Moslem Dervishes begin from a higher stage of individual self-consciousness than the Israelite guilds had reached, even if their idea of God is not so high, and the patriotic and moral influence of their exercises is less evident. Also the comparison with the Rifa'ii hardly does justice to the music of the Sons of the Prophets, which, if it was crude, was something better than mere rhythmic howling.

The Christian Church has known many revivals, both general and local, but for the most part their activity has not lasted so long as that of the Sons of the Prophets did. The "speaking with tongues," which was a feature of the Pentecostal age and has recurred more than once in later times, is not one of the exercises recorded of the Sons of the Prophets, though there may have been ecstatic cries in their wilder moments of exaltation. The Montanists, who owed something to the ancient Phrygian Mystery-cults, combined wild ecstasies with a severe Puritanism, but music was not so prominent among them as it was among the Sons of the Prophets. The hymn-singing of the Methodists and of many more recent Protestant revivals is more like the custom of the Israelite guilds. Until the Group Movement of our day, however, modern revivals have been mostly individualistic in tone rather than corporate, though the monastic revivals of the Middle Ages drew men to live together the common life of poverty, chastity, and obedience, and some movements, such as that of Savonarola at Florence, have had a powerful effect on public affairs.

III

Thus, while the Sons of the Prophets share many features with revivalist and emotional groups in other religious systems, there is nothing exactly like them. At their level of civilization and in their special department of Religion these guilds display to us just that same difference in similarity, that subtle superiority of moral and spiritual quality, which we find so often in the Scriptures. We cannot, perhaps, quite reduce the details of this difference to a general definition, but the difference itself is evident to those who compare Religions, and it is exactly of the kind which enables us to speak of the Scriptures as the Word of God, and of the experiences which they record as the highest and best Revelation of God to man.

We can sum up the value of the Sons of the Prophets to the growth of Old Testament Religion under three heads:

Firstly, the guilds built up among the Israelites a skill in what we may call the technique of emotional Religion, so that the later prophets were the better able to receive their inspiration and deliver their messages. The corporate efforts of the guilds prepared an atmosphere from which individual spirits like Micah and Amos drew their traditions of thought and expression. The Sons of the Prophets of earlier generations were the fruitful soil of the giant trees of the eighth and seventh centuries.

Secondly, we can see that the Sons of the Prophets helped in the development of Israelite music. They had a direct connection with David, the accepted founder of Israel's music, in that he took part at least once in the exercises which were characteristic of the guilds (2 Sam. vi. 14 foll.). They were the forerunners of the Temple Choir guilds, such as the Sons of Korah and the Sons of Asaph, and they sowed a seed of religious song and poetry which came to full and glorious flower in the Psalter. The modern corporate effort of emotional Religion, however, does not apparently make a special feature of music, and the example of the Sons of the Prophets and of groups in other Religions as well suggests that the modern Groupists may be neglecting here a powerful emotional appeal.

And thirdly, the habit of free association for religious purposes which men learned in the prophetic guilds was the foretaste of a Church the members of which join her body of their own free will at their conversion. The guilds trained a sense of corporate solidarity in the more deeply religious part of the nation which was never quite lost. Isaiah, Jeremiah, and Ezekiel, had each his personal following, which, while consisting in loyalty to a human teacher, had still much of the spirit of the ancient guilds. And it was this corporate sense which enabled the religious part of the nation to last out the evils of the Exile, and to develop the practice of synagogue worship when sacrificial worship was no longer possible. Thus, the old guilds helped to develop personal faith and devotion on its corporate side beyond the conventional and formal standards accepted by official Religion, and we can fairly see in them an instrument which God used to prepare His Chosen People for the coming to earth of His Son, and the Christian Church which was to follow Him.

J. W. PARKER.

PRAYER TO THE HOLY SPIRIT

I

IN THEOLOGY for October, 1932, there appeared a Cambridge University sermon by me. THEOLOGY for October, 1934, contained an article by Dr. Prideaux on "Prayer to the Holy Spirit." This article takes the form of a criticism of my sermon. Interesting as Dr. Prideaux's article is in itself, I think he unintentionally conveys a wrong impression of the gist of the sermon, and rather ignores the general line of the argument, I venture, therefore, to make some comments in summary form.

1. Dr. Prideaux says that in my sermon I "decide against" the practice of prayer direct to the Holy Spirit. I was, in fact, much more careful than this. I was most anxious to do justice to all sides of the evidence, and what I tried to suggest was that prayer *to* the Holy Spirit is logically not so correct as prayer *in* the Holy Spirit. I suggested that it is rather a poetical usage to address words to the Holy Spirit direct.

2. Dr. Prideaux writes: "Is not the Holy Spirit worthy of equal worship with the Father and the Son, and therefore of receiving direct prayer?" I had tried to draw a distinction between adoration and verbal address. Dr. Prideaux makes no attempt to discuss this distinction, nor does he give any indication that he has even considered it.

3. Of course he is right in saying that the neuter *τὸ κύριον* in the Nicene Creed is "natural and correct" with *Πνεῦμα*. But my point was that the use of this neuter indicates that "there is certainly no insistence on any description of the Spirit as a distinct personality." Had there been any desire on the part of the framers of the Creed to emphasize such a thought, they could easily have done so by using the masculine, *i.e.* by substituting the noun for the adjective. The whole expression would then have been closely parallel to that used in St. John xiv.-xvi., where *ὁ Παράκλητος* appears repeatedly in apposition to *τὸ Πνεῦμα*. Dr. Prideaux's statement that "the neuter *κύριον* is no less personal in implication when rendered 'sovereign' than when translated 'lord'" is a perfectly reasonable contention, but it is certainly not true verbally, either in English or in Greek; nor do I feel convinced that it is true in effect.

4. Dr. Prideaux writes: "There is no need to discuss . . . the meaning of 'Persona' or of 'Personality'; it is sufficient to use personal in the same sense as it is used of the Father and the Son." This remark constitutes a parenthesis, and is apparently regarded by the writer as so obvious as only to need stating. Yet I gave considerable space in my sermon to arguing that precisely the opposite is true. I would venture to suggest that my argument had at least enough appearance of reason to deserve some kind of reply, or at least some indication of the grounds on which Dr. Prideaux rejects it so summarily.

5. Dr. Prideaux states that "the New Testament is quite clear and definite in its use of personal terms and relations." In the compass of my sermon I was not able to deal in any detail with New Testament evidence, but I did try to indicate in various passages (pp. 191 and 193) that the New Testament evidence is by no means clear and definite. Here again Dr. Prideaux does not indicate the grounds on which he so completely rejects my contention. I had thought, indeed, that what I here stated would be generally admitted.

6. Dr. Prideaux startled me on p. 224 by quoting my father's book, *Atonement and Personality*, chapter viii., against me. I have been accustomed to regard this particular chapter as the starting-point of my own thinking on the matter, and I have often quoted it as lending some support to the views which I expressed in my sermon. I have now read through the whole chapter again with some care, and I still feel much as I felt before. I admit that I go further than my father was prepared to go, but I think that I have in fact worked along the lines which he indicates as legitimate and promising. He would very likely not have agreed with all that I say, but I am not sure that the difference is very much more than one of emphasis. If anyone cares to turn up THEOLOGY, No. 148, and to look through Section VI of the sermon, I think he will see that I at least tried my best to avoid exaggeration, and to do justice to more aspects than one of the truth. In any case, I think Dr. Prideaux's reference to *Atonement and Personality* would naturally suggest that my father definitely and expressly supports him against me; yet the chapter referred to contains nothing on the subject of "praying directly to the Holy Spirit," as Dr. Prideaux's words have every appearance of implying.

The real argument of my sermon was briefly this: (1) The study of those early Christian writings which led up to the formation of the dogmatic statements of the third and fourth centuries suggests a certain line of thought about the Holy Spirit. (2) This line of thought is illuminating and helpful to us to-day, both practically and intellectually. Incidentally, I referred in one paragraph to a point which seemed to me suggestive in this connection. I said: "I believe that it has not been the normal instinct of the Christian Church to address petitions to the Holy Spirit. To-day we sometimes hear this mentioned with regret, as though it shewed that we had failed to grasp the meaning of the doctrine of the Holy Spirit. But is it not at least possible that in this matter the unconscious instinct of the Church has been right?" Dr. Prideaux has given a series of interesting examples of praying to the Holy Spirit from both ancient and modern sources. I have been very much interested to read these prayers. I was already aware that prayer of this type was by no means unknown; but, after reading Dr. Prideaux's article, I am still left with the impression that such prayer has *not* been according to "the normal instinct" of the Christian Church. In any case, my main argument was based on doctrinal considerations. The reference to devotional usage, though intended to be corroborative, was merely incidental.

R. H. MOBERLY.

II

I am very grateful to Mr. Mascall for his letter. The same information had already been given me by Mr. J. Boys, a student at St. Boniface, Warminster, who also reminded me of another direct address to the Holy Spirit in our Collect of the Sixth Sunday after the Epiphany. The orthodox Prayer given I had also given in a slightly different translation; it is familiar also to some as hymn 454 in the English Hymnal: "O King enthroned on high," by "J. B."

I have had an interesting comment from the Rev. A. Hipkin, Standerton, Transvaal. He encloses a leaflet by Bishop Carey, "Our Daily Prayers" (obtainable, I think, from Mowbray's), which begins by addressing the Holy Spirit, then the Son, and finally the Father, and he says

that since using this he has found both in public worship and in private that prayer has taken on a new orientation and increasing reality.

Mr. Moberly has kindly shewn me his comment on my article. I plead guilty to some looseness of statement, and I agree that on historical and doctrinal grounds he is correct. The difference between us lies in the approach: his was objective and historical, mine subjective and experimental; he was correct in stating what has been, I was pleading for an advance on this and alleged evidence in support.

S. P. T. PRIDEAUX, D.D.

CHRISTIAN SALVATION

IN the interesting résumé of the Theological Conference at Sparreholm there occurs the following remark: "In spite of the calamities which have come upon the world, people have an unabated belief in the future; they are always asking if things are moving." But the words as they stand provoke the question, What future is under consideration: the future of this world or the next? A similar perplexity underlies the last query, "Are things moving?" The words suggest that we are agreed as to the direction in which we want "things to move," but are doubtful as to whether they are moving. In plain fact, however, there is no doubt about the motion, seeing that we are living at the end of fifty years marked by a mighty revolution in human thought, conduct of life, and material conditions. What we are in doubt about is the direction that is being taken; and more than that: there is disagreement as to the direction which we want things to take. Hence an immense confusion of thought and chaotic action.

One outcome of this state of things is calamitous. A deep and prevailing conviction has been growing that our social and international relations are out of joint, and that it is our business to set them right. The "educated" section of society is shewing a frenzied eagerness for social reform, but meantime the energies of most of them are taken up in the still more pressing task of keeping the wolf from the door. It is not, then, a matter for wonder that the devotional religious activities have been to a large extent discontinued—atrophied from want of exercise—dying.

Light, however, will come from consideration of two recent prophetic utterances. The first is from the remarkable book by the Polish writer Cieskowski.* The writer surveys the course of human history in three stages: Down to the Christian era human efforts were concentrated on this present world—how to make the best of it, to secure the full measure of happiness from it. With the Gospel came the unworldly temper, men's thoughts being mainly occupied with Eternity. The third stage is the combining of the two antecedents—that is, the bringing of the Divine power to operate on the world that it may be transformed.

Father Benson would have agreed with Cieskowski so far, especially as the survey seems to suggest the Three Persons of the Blessed Trinity. But as his mind was always looking forward, he reminds us of the only thing we know for certain about the future—viz., (a) That before the

* *The Desire of all Nations.*

end of the world there will be a great and almost complete triumph of the kingdom of evil, to which Scripture gives the name of Antichrist; (b) that such a victory has threatened mankind more than once, but the onset has been repelled, and in this men have seen evidence of the strength of the faith of the Church; the truth, however, is (c) that the delay has been permitted because the faith of the Church has not yet been strong enough to stand the trial; (d) as the years roll on the strength of the Church increases as the number of the redeemed in Paradise grows and makes intercession for us. In other words, the faith of the Church is qualifying itself for the last tremendous struggle.

Let it be noted that we have here the three points of view between which we must discriminate without dividing, as Coleridge put it, for they overlap. There is the purely practical reformer who works only for bettering the material conditions of human life. Next, but higher, is the worker who aims at what he believes to be Cieskowski's programme, thinking that by employing spiritual forces, education in the broadest sense of the word, including religion, he will help the "move on" of civilization. This group is the largest, including as it does all who believe in material reforms blended with spiritual improvement. But it is earthly, in the sense that it is mainly, if not entirely, concerned with things present and of this world, and its hopes are set on visible success; moreover, it relies on human resources, gifts, and power: in varying degree its members are anthropocentric in their outlook, and are apt to think of God as an auxiliary in the carrying out of man-conceived plans. The thought of Antichrist is banished from their outlook as if it were merely pessimism and impiety. They try to persuade themselves that their hope is being fulfilled, though not only is the evidence against them, but no one can picture what fulfilment would mean; for life on earth without evil for us to fight against or any defects to remedy is unthinkable: it would be a nightmare of stagnation.

It is not to be denied that some such diagnosis as the above fits the facts of the modern situation far better than the ordinary assumption—viz., that we have only to put more zeal into our social work and enlist a larger number of workers to make the world a desirable place of habitation. But more light is needed than the diagnosis gives. We want something more than a theoretical explanation of failure. We look for an alternative prospect likely to lead, anyhow, to a renewal of hope.

I submit that if we reflect on the prophecy of Antichrist and set it against the background of the New Testament ethical teaching, we shall gain a new hope in regard to failure and also guidance for future effort.

For if the temporary triumph of evil which is called Antichrist is inevitable before the Consummation of all things, how do we know that the present chaos is not a stage in the advance of that Kingdom? It seems as if Martensen was right in teaching that the End cannot come till all the latent evil in the universe has worked itself up to the surface. Similarly, C. H. Turner in his careful discussion of Mark iv. 12 says: "Somehow or another the 'great refusal' on the part of Israel must have its place in God's eternal purpose." Hence a great ethical principle is taught elsewhere by R. M. Benson—"that we must do our duty as well as we can without thinking of results, lest we spoil the simplicity of our service." And again: "It is the very striving in the midst of failure which is the greatest possible success." The noblest example of this fortitude in the Old Testament was set by Isaiah, Jeremiah, and Ezekiel, each of

whom began his lifelong work with the certainty of failure in his mind.

Lastly, we demand guidance in selecting from the multifarious claims upon our energies. It may be found in Bishop Gore's advice to the Cuddesden men: "Be sure that the work you help is *Church* work; that is, work essential for the spreading of the Good Tidings; without which we have no warrant for supposing that souls can be saved."

E. LYTTELTON, D.D.

THE CATHEDRAL SERVICE

THERE has been considerable discussion lately about the maintenance of the choral services of our cathedrals. Since the war there has been a steady inclination to cut down the number of the choral services. Recently a pamphlet has been issued by the Church Music Society* which sets out the exact position as regards the cathedral choral services. It appears that there are now only three cathedrals where mattins and evensong are sung daily. These cathedrals are Wells, Lichfield, and St. Paul's. In many cathedrals there is no sung mattins except on Sunday, and in the majority of cases when mattins is sung on a weekday, it is sung by men's voices only.

The position is indeed alarming. The cathedral tradition clearly lays down that there shall be two sung services daily—mattins and evensong. As a result of this tradition a body of music of the highest order has come into being, music written for the cathedral service and for the small cathedral choir consisting of treble voices, male altos, tenors, and basses. If this body of music is to be preserved and added to, the maintenance of the cathedral choral service is of vital necessity. The cathedrals are the guardians of a great musical heritage, and parochial church musicians look to them for guidance, stimulus, and help.

The causes of the diminution in the number of choral services are many. The difficulties are caused by the question of the proper education of the boy choristers and the stipends of the lay clerks. A fuller and wider education is now demanded for boys, and the two daily sung services are hard to fit in the scheme of a boy's education. The stipend of the lay clerk is not sufficient to live on, and it is necessary that he should be engaged in some other form of business or work. How is he to spare the time from his duties to attend two choral services daily, particularly when these services are often at an extremely inconvenient hour?

Again, it is often urged that the singing of two services daily is bad for the choir and results in a mechanical and lifeless style of singing. As has been pointed out, however, this danger applies equally to the clergy who take the services, and is one which a competent choirmaster and choir can overcome.

The difficulties are at their root financial. If the two choir services are to be restored a great effort will have to be made and money raised to endow choir schools more adequately and to provide better stipends for lay clerks. This should not prove an impossible task. It may also be necessary to experiment with an earlier hour for matins—8 a.m. or 9 a.m. has been suggested. Evensong might also be sung with advantage at a later hour.

* *The Present State of Cathedral Music.*

The important thing is that people should realize the seriousness of the position. The choral services are disappearing at an alarming rate. If they are to be restored strong action is necessary. It is the duty of those who love the cathedral tradition to do something practical—to become a friend of their particular cathedral and, if possible, to shew their appreciation of the daily choral services by their regular attendance at them.

O. R. CLARKE.

THE NEW LIDDELL AND SCOTT

THE following notes deal with fasciculi 7 and 8 in so far as they throw light on the New Testament. LS₁=the current edition, LS₂, the new one, AS. Abbott-Smith's *Manual Green Lexicon of the N.T.*, MM. Moulton and Milligan's *Vocabulary*.

ἀπτάνομαι (Acts i. 3). A.V. "being seen of them." R.V. "appearing unto them"; so AS. "to allow oneself to be seen." LS₁ and LS₂ both make the form a passive, which justifies A.V.

ὅρος. In MM., LS₂, the meaning "desert" is given. This is a natural sense in Egyptian papyri, for in Egypt the Nile flows along the bottom of the valley and the desert beyond the cultivated zone is naturally synonymous with higher ground. The same *nuance* is appropriate in Mark vi. 46, where Jesus retires to the mountain to pray. Any retirement from the lake would take Him into uninhabited mountainous territory. But solitude, not fresh air, is the main idea.

ἀψέ. In Matt. xxviii. 1, LS₂ accepts the translation of Blass, Moulton, etc., for *ἀψέ σαββάτων*, "after the sabbath."

περίψημα (1 Cor. iv. 13). LS₂ adds several examples of the phrase *περίψημά σου*= "your humble servant" to those given by MM. The theological explanations may therefore be out of place.

πέτρα (Matt. xvi. 18). LS₂ gives examples of the phrase *ἕως τῆς π.*, "down to virgin rock," adding our reference. Very neatly it suggests a good explanation. Christ, like a good builder, clears away the debris of the former bad builders and gets down to virgin rock.

πῆχυς (Matt. vi. 27). LS₂ does not mention the possibility of its being a measure of time, see MM.

πιάζω. LS_{1, 2} do not mention the idiomatic use="catch (fish)," as in John xxi.

πιστικός (Mark xiv. 3, John xii. 3). LS₂ repeats the "liquid (nard)" of LS₁. AS. "genuine." Neither mentions the discussions of theologians in regard to it as a possible technical term, "pistic nard" (cf. Theophylact, "a species of nard so termed").

πλήρης (John i. 14). LS₂ recognizes the idiomatic indeclinable use of the nominative, abundantly illustrated by MM., of payment "in full."

πραιτώριον (Phil. i. 13). LS₂ "imperial household," with no other reference, a meaning not given by AS., MM., or LS₁.

W. K. L. C.

NOTES ON PERIODICALS

Ephemerides Theologicae Lovanienses. July, 1934.

This number opens with two lengthy articles, one in French and the other in Latin, on certain medical and moral questions arising out of the recent papal encyclical "Casti connubii," connected with the general controversy over contraception and allied subjects. These are followed by an important review on recent European publications on the Old Testament and especially the Pentateuch. Prominence is given to a brochure by H. Junker, entitled *Die Biblische Urgeschichte in ihrer Bedeutung als Grundlage des alttestamentlichen Offenbarung* (Bonn, 1932). This subject, says the reviewer, has been somewhat avoided of recent years since certain pronouncements of the Biblical Commission. Junker's position is that Divine inspiration especially concerns the communication of the moral and religious truths to communicate which is the purpose of the Divine intervention, and that God desires only to teach what the inspired writer has in mind to teach. The first thing, then, is to find out what the object of the inspired writer was. He teaches only such things as he pronounces a judgment upon in his own name. Consequently, Holy Scripture contains many unessential things taken from the *milieu* in which the various books were written. In such places there can be no question of "error" since there is, properly speaking, no "teaching." Junker applies all this to Genesis. In the early chapters he sees "an idealized history of mankind." The inspired writer's intention is to teach such things as God's dominion over the universe, the unity of the human race, the moral decadence of humanity when it abandons God and turns to creatures, and the setting is taken from the current tradition of the times. He adds that the decrees of the Biblical Commission are of disciplinary validity only. Other writers, however, noticed in this article, adopt a very different view. For instance, a Commentary on Genesis by Mgr. Fruhstorfer contends that the genealogies must be accounted historical. The reviewer laments that of recent books on the Old Testament so few are by scholars of the Roman Communion. The subject is a difficult one, but criticism can only be met by criticism, and the Catholic scholar must not shrink from the task.

Another learned article discusses the history of eucharistic doctrine in Isidore of Seville and other writers of the early Middle Ages. There are the usual very full bibliography and the book reviews. Under the rubric "Chronica" the publication by the S.P.C.K. of *Œcuménica* is noticed.

W. R. V. BRADE.

The January number of the *Revue d'Histoire Ecclésiastique* opens with an elaborate survey of Gerson at Bruges by Father van Steenberghe. It is related to the politics of the time, and the politics of the time resolve themselves into the schemes of Benedict XIII. and John XXIII. on the one hand and those of Philip the Bold and John the Fearless on the other. Father Richard begins an amply documented account of the Papacy from 1769 to 1799, and in it he has much to say about Josephism, Jansenism, and Gallicanism from his own angle. Father Coméliau deals with the objects in prayer that Pelagius set before him. Father Maere suggests his approach to the origins of the pointed arch. Father Gessler

prints a hitherto unpublished version of the legend of St. Wilgefortis. The reviews of books, the list of articles in learned magazines, and the classified catalogue of books published leave nothing to be desired.

R. H. M.

Zeitschrift für die Neutestamentliche Wissenschaft. 1934. Heft 2/3.

This double number is very varied. Church History is represented by a study of the Jewish catacombs of the Villa Torlonia at Rome (P. Rieger); also by one of the Lamb-allegories in early Christian plastic art (F. Gerke); and by an essay on the chronology of the Arian controversy up to 328, in the light of recent research (H. G. Opitz). W. Staerk investigates the conception of the Virgin Mary as the Second Eve, with rather surprising results: Eve in some circles influenced by Gnosticism was regarded as the evil principle contrasted with Adam, who did not sin, whereas the orthodox view came to be that Mary shared the glory of Jesus, as Eve that of (unfallen) Adam.

W. G. Kümmel gives a very careful study of the attitude of Jesus towards the Torah; the contemporary Jewish view concealed an inner contradiction, in that the Torah was at once the five books of Moses, an unalterable deposit, and the living adaptation of the Law to varying needs. M. Rostovtzeff, of Yale, has a pretty note on the cutting off of Malchus' *right* ear (the detail is found in Luke and John only). How did a disciple, not presumably an expert swordsman, manage to do precisely this in a night scuffle? Some light is thrown by a passage in a Tebtunis papyrus dated 183 B.C., where Hesiodos cuts off the right ear of Dorion, that he might bear for ever the mark of his shame. F. Hauck returns to the old subject of "daily (*επιούσιος*) bread" in the Lord's Prayer and gives evidence for preferring the Antiochian and Syriac interpretation "necessary bread"; the underlying meaning is that of the manna, bread for each day, *not for the morrow*.

W. K. L. C.

JEWISH QUARTERLY REVIEW. Vol. XXV. No. 3.

Dr. Isidore Epstein writes on Judah Haleri, an attractive philosopher and poet who flourished in the twelfth century. Epstein finds in Haleri a messenger for the world of to-day with its pursuit of power, relentless and joyless, without beauty and without love. For Haleri a life with God is the basis of all reality. Naturally, as a Jew, he looks back on the past glories of his race, delighting in the contemplation of its sacred places, its "desolate ruins where once thy temples stood." But God is to him an ever-present reality, the joy of all His people: "Happy is the man whom He chooses and who draws near to dwell in thy courts. Happy is he who waits, and will yet live to see the rising of thy light, when upon him shall thy dawns break forth, . . . when the pristine glory of thy youth is restored to thee" ("Ode to Zion," *Post-Biblical Hebrew Literature*. B. Halper, pp. 107, 108).

Dr. Robert Gordis contributes a useful article on political conditions of the Kingdom of Judah, in which he discusses the phrase *בָּנָה אָדָם* "the people of the land." He gives the words the technical meaning of "the rural inhabitants," in contradistinction to the city inhabitants, the dwellers of Jerusalem. There was, he suggests, continual rivalry

between the two sections, the strength of the former party accounting for the failure in the attempt to make Jerusalem the central sanctuary. The "high places" remained scattered throughout the country enthroned in the affections of the people. It must, however, not be forgotten that the term "the people of the land" is found in the Old Testament with varying meanings—*e.g.*, (1) the people as distinguished from the king and the aristocracy (Jer. i. 18; Ezek. vii. 27, etc.); (2) the poorest of the people (2 Kings xxv. 14); (3) the non-Israelite population (Gen. xxiii. 7, 12, 13); (4) the half-heathen, half-Jewish population (Ezra ix. 1, 2; Nehemiah x. 20, etc.). With these references should be compared St. John vii. 49, "this people which knoweth not the land is accursed." The term is often found in Rabbinic literature, but that does not concern us here. With Dr. Gordis' paper should be read one by Professor Solomon Zeitlin in the *Jewish Quarterly Review*, vol. xxiii., pp. 45-61.

Professor James Montgomery, writing some etymological notes, makes the suggestion that the Divine Name יְהֹוָה has the meaning "that which befalls," an impersonal conception personalized into "He who befalls." יְהֹוָה has, of course, the meaning to fall out, to happen (*Brown, Driver and Briggs*, Heb. Lexicon, p. 224). If such a meaning as Montgomery suggests is possible, "He who causes to befall," *i.e.* Divine Providence, sounds more attractive; but there is no expressed object. Montgomery calls attention to the apparent play on the words in Ex. iv. 24, "and it befell that there met him YHWH."

R. D. MIDDLETON.

REVIEWS

THE COUNTER-REFORMATION. By B. J. Kidd, D.D. S.P.C.K.
1933. 8s. 6d.

Dr. Kidd belongs to the one class of historian of whom the world will always be in need. He is not an adherent of the school of imaginative biography which is so popular nowadays, nor does he eliminate people and events from history, and write wholly in terms of movements. He recognizes that the basis of all history is, and must always be, the exact ascertainment of fact. The present book is a masterpiece in this genre, and it is amazing what a wealth of material the author has collected within his 250 pages. Some readers have found the book difficult to master in consequence; but once Dr. Kidd's genius for compressing the salient facts of a biography or of a document into a single sentence is recognized as a clue to his method, every page has a vitality which makes it of greater worth than many chapters of the modern historical "best-seller."

It may be doubted whether any other method of approach could have produced anything like such a clear and authoritative treatment of the subject. Nominally, as the title page tells us, the period treated covers no less than fifty years; but actually the book extends to a review of a complete century. Every country in Europe comes into the picture; the history of the Council of Trent is integral to the theme; the origin and growth of the Jesuits, the inauguration of the *Index*, the fortunes of the wars of religion are all bound up with it. Thus the mere number of individual personages who have to be assigned their proper parts in the story would be enough to daunt most writers; but with an extraordinary economy of words Dr. Kidd is able to make each of them a living character, to expose his motives, and to account for his obstinacies or his vacillations. Much of the story has, of course, been told before in English, but it is safe to say that it has never been put together in so accessible a form.

After allowing no more than a page in which to summarize (and yet to summarize adequately) the religious position as between Protestantism and Catholicism reached by the middle of the sixteenth century, Dr Kidd proceeds at once to his subject—the recovery by the Papacy of a great part of the territory whose spiritual allegiance had for a time been lost to the Reformers. The three "instruments" of the Counter-

Reformation were the Jesuit order, the Roman Inquisition, and the Council of Trent. But behind them all lay a spiritual revival which, as Dr. Kidd shews in his first chapter, was already at work before the actual crisis which we call the Reformation. The revival shewed itself primarily in the foundation of numerous new religious orders in quick succession, almost all of them Italian in origin, but eclipsed by the great Spanish Company of Jesus. To all these Dr. Kidd gives close attention—the Jesuits in particular occupying two important chapters.

Something like a fifth of the book is devoted to the Council of Trent, and the account of its deliberations is enlivened by excerpts from the rumours, gossip, and persiflage to which it gave rise. But of these earlier chapters the one which will prove most novel to English readers is that on the Roman Inquisition—an institution markedly different both from the Inquisition of the Middle Ages and from the Spanish Inquisition. It was mainly the work of Caraffa (afterwards Paul IV.), and it is an extraordinary fact that, although his plans for a "centralized, permanent and universal tribunal" were authorized by the Bull *Licet ab initio* in 1542, he was forced to initiate them at his own expense. The distinguishing feature of Caraffa's régime was his principle of striking particularly at "men in high place," and the number of prelates overthrown by his efforts is imposing.

The greatest external victories of the Counter-Reformation were won between 1564 and the end of the century, and its success, due primarily to the driving force of Spain, was checked when Philip's plans for the domination of Europe met their fate in the last decade of his life. But Spain alone could not have effected the reconversion of large parts of Europe. Dr. Kidd attributes this result to a number of converging causes, all of which are symptomatic of the transition from the mediæval to the modern world. The first is the reformed financial policy of the Popes in respect of the Papal States. By a system of what we nowadays call "rationalization" they made this property the source of a "sufficient and expanding revenue"; whilst, by abandoning the Renaissance policy of attempting to establish their kinsmen as the founders of great secular aristocratic houses, they were able to employ these new funds to the welfare of the Church. In the second place, encouraged by Jesuit theologians (whose influence in this respect Dr. Kidd does not appraise to the full), they abandoned in effect, if not in word, the time-honoured claim to universal authority, temporal as well as spiritual; and so shewed a conciliatory spirit towards the secular princes of their day which was duly re-

ciprocated, especially by Spain, the power of supreme importance. A further influence in the same direction is to be seen in the fact that the "nobility and magistrates" in all countries (Dr. Kidd quotes France, Scotland and the Netherlands as particular examples) found the Protestant doctrine of liberty of conscience a useful argument in support of acts of defiance towards their overlords; the latter, quite naturally, held all the closer to Catholicism by reaction.

But more spiritual forces were at work as well. The human mind has always been attracted by uniformity. The outcome of the Council of Trent was to weld the remains of Romanism into a uniform whole which compared more than favourably with the continuing disunion of Protestantism, where sect was already beginning to persecute sect. Furthermore, "Rome at this epoch was the home of great saints," and sanctity must always win adherents. It is here that we should have liked to see an additional chapter in Dr. Kidd's book on the revival of personal religion among the laity as the result of the work of St. Charles Borromeo, St. Philip Neri, St. Peter of Alcantara, St. Teresa, St. John of the Cross, and many others, including Louis of Granada, one of the first to address himself specifically to persons "in the world." Although Father Pourrat has given a large part of the third volume of his *Spiritualité Chrétienne* to this subject, it remains the case that much more work has to be done upon it.

The concluding chapters of Dr. Kidd's book trace the course of the Counter-Reformation in detail in the different countries of Europe, and are packed with incident. As with all his work, the book is fully documented, and the references will prove of inestimable value to future writers who wish to penetrate more deeply into this part or that of the vast field. We must remind the reader once more that Dr. Kidd's method, though that of all historians of the grand style, is one which is not too popular with modern writers; but once this fact has been taken into account, we can predict that few of those who read the book will fail to award it the high commendation it deserves.

K. E. KIRK.

THE CHURCH OF GOD, AN ANGLO-RUSSIAN SYMPOSIUM. By members of the Fellowship of St. Alban and St. Sergius. S.P.C.K. 7s. 6d.

This book consists of eleven essays, written by five Anglican and six Russian Orthodox authors. As the Bishop of Truro says in his preface, what is important to notice is the effect

upon each group of writers of their contact with the other communion. It seems necessary to summarize briefly each essay by itself.

The Rev. E. L. Mascall, the editor, shews that reunion can only be based on complete agreement on the essence of the Church's life, and not on any ambiguous formula, and that it must revolutionize the outlook of both parties, or they will not really be united. It is necessary to form a right conception of the ideal at which we are aiming: therefore, discussion must go as deeply as possible. In the Incarnate Word, God is united with man, not as something alien, but as "an integral element of the Divine perfection": and the Church is nothing less than the means by which all men are being incorporated into Christ, God and Man: nothing less than the manifestation of the Divine humanity to the world. Therefore, all lower motives, political, economic, controversial, must be entirely placed on one side.

Dr. Goudge, in an essay on "The Biblical Conception of the Church in Relation to the World," shews that the Church must be separate from the world, but never indifferent to it. The Church began, not with the Incarnation, but with God's call to Abraham; God Himself is her founder. Separation from the world, with responsibility for the world, is then proved from both Testaments; it must be restored if the Church is to make her appeal to men. The attractiveness of Romanism in England is due to the greater separation from the world of the Roman Church than of the English Church.

Professor Florovsky's essay on the Orthodox conception of Sobornost, Catholicity, is hard to summarize, but is extremely important. Catholicity is qualitative, not quantitative; it is the principle of the union of mankind, of which the Church is the means and model, the "created similitude of Divine perfection." Tradition is "a charismatic, not a historical, principle"; it cannot be separated from Scripture; the whole Church, not any man or class within her, is the guardian of tradition. On this ground the author criticizes both the Vincentian Canon and the Vatican Council.

Dr. Kirk writes on Loyalty to the Church, entirely within the limits of the peculiar history and position of the English Church.

Professor Fedotov writes on Orthodoxy and Historical Criticism; he takes a liberal attitude, with which the heirs of the writers of *Lux Mundi* will be fully agreed, and shews that Russian Orthodoxy has always had a critical conscience, even during the centuries when it had no critical methods.

The Rev. Ivan R. Young writes on Eucharistic Worship, with special reference to the Atonement.

Mr. A. Karpov writes on Personality and the Church; the eternal life bestowed by Christ through the Church is shewn to be the only solution for the problems both of individual freedom and social progress.

The Rev. D. J. Chitty describes the Orthodox conception of holiness, the Communion of Saints as the primary vital force which makes the Church indeed a living body, and shews how it completes that which is lacking in Anglicanism through its isolation from Orthodox Christianity.

Professor Bulgakov explains the relation of religion to art, which should be the means of penetrating to the Eternal Beauty through that which is visible, and defends the Orthodox use of icons, shewing how an icon consecrated by the Church differs from an ordinary religious picture.

Professor Kartashov, in an important essay on "The Church and National Life," insists that the Church must fight the paganism both of Nationalism and of Internationalism based on Class War (which ought to be outlawed like ordinary war), and must unite all Christian Churches into a free union co-operating in defence of Christendom.

Dr. Nicolas Zernov contrasts the corporateness of Orthodoxy with the individualism of Western Catholicism and Protestantism, and welcomes the growth of unity with the Anglican Communion, as "the least onesidedly developed" of Western Churches, as the first stage towards the conquest of Western divisions by means of the spirit of Orthodoxy.

This very remarkable book is necessary to all students of the problems of Christian Unity, and we hope it will meet with the attention which it deserves.

C. B. Moss.

NOTICES

PERSONAL ETHICS. B. H. Streeter, K. E. Kirk, J. P. Maud, C. R. Morris, R. L. Hall, R. C. Mortimer, J. S. Bezzant. Edited by Kenneth E. Kirk. Oxford: Clarendon Press. 5s.

This book contains seven lectures which were delivered in Queen's College Hall in the Michaelmas Term, 1933, by seven well-known lecturers in the University of Oxford.

They deal in an arresting and fair-minded way with some of the present-day problems of conduct such as Education, Marriage, Patriotism, Social Inequalities, Earning and Spending, Gambling, and Ethics and Religion.

Although each lecture was prepared quite independently, it is interesting to note the agreement between the lecturers with regard to the fundamental principles which determine "duties" in any particular case, and at any particular period. For example, the lectures appear to agree, "That

an exact understanding of circumstances is necessary before duties can be determined"; and "Although the ethics of today must be the ethics of today, and not of tomorrow, this is not to say that they are not largely concerned with tomorrow."

It is tempting to quote from every lecture, because each one is full of good things. Dr. Streeter on Education draws a most interesting distinction between educational methods on the Continent, where "it has been assumed that education is primarily concerned with the intellectual and æsthetic development of the individual," and in England, where it has been taken for granted "that character is its most essential element." Dr. Kirk discusses Marriage in relation to the "new morality," which he tilts against fairly successfully, but as in his book *Marriage and Divorce* he is disappointing on the constructive side. The lecture on Ethics and Religion is of great interest for the more philosophically minded. The lecturer stresses the need of a "Beyond," if man's moral values are not in the end to be fruitless, and he is very enlightening on the Christian doctrine of forgiveness.

Perhaps the most useful lecture of all, in view of present developments, is R. C. Mortimer's on Gambling. It is the best thing on the subject I have come across—lucid and balanced. To the often asked question: "May I buy a ticket in the Irish Sweep, or bet with a bookie on a race-course?" he would reply: "In other circumstances you might, but things being as they are at present you ought not." **MARGUERITE HOWSE.**

THE WAY OF ALL WOMEN—A PSYCHOLOGICAL INTERPRETATION. By Dr. M. Esther Harding. Introduction by C. G. Jung. Longmans, Green and Co., Ltd. Cheap edition. 5s.

The chief value of this study is that it provides a popular version of Jung's system, most popular works on psycho-analysis being uncompromisingly Freudian. For its avowed purpose, to provide a practical guide to living that strikes a happy mean between materialism and other-worldliness, it can hardly be recommended. The root of failure is in Jung's system itself. If Freud is obsessed by the sexual significance of everything, Jung's obsession is the interpretation of everything as illusion, though why psychc-analysis itself should be exempt is never indicated. Thus religion has been in the past a potent illusion for good, but it is now completely outworn, psychology (apparently not an illusion) taking its place. So Dr. Harding assumes that the majority of people not only do not, but cannot get any help from "the churches." Her analysis of certain problems of modern society is lucid and well-written. Of especial value is her treatment of the question of friendship between women, shewing the thoughtless ignorance that lies behind most of the use of the term "homosexuality." But on the constructive side the work is quite unusually weak. All that is offered as solution of the various problems is vague rhetoric, urging us to "surrender to life," to "recognize supra-personal values," etc. The moral standard recommended is a high one, but rests on the old-fashioned idea that the benefits of religion can be retained when religion itself, its reality, its sanctions, have been discarded. The entire survey of life is incomplete, a part aggressively putting itself forward as the whole. There are far more things on earth, not to mention heaven, than are dreamed of in Dr. Jung's philosophy, but that has not dawned on either master or disciple.

V. I. RUFFER.

DEEP IN THE FOREST: A Novel. By A. F. Webbing. Faber. 7s. 6d.

A novel of purpose is something of a rarity nowadays. The author of this passionate story is concerned primarily to interest the reader in spiritualism and to persuade him that through a medium or through automatic writing contact may be gained with those who have died. Conan Doyle was convinced; Sir Oliver Lodge is convinced; and we are here shewn how a village schoolmaster, supposed to be sceptically minded, has all his doubts dispelled and is at last convinced that he has had intercourse with his mother and with his beloved after their death. He does not, however, enter into any direct communication with his wife, who, although she becomes qualified for such intercourse by dying, continues to be disqualified because she "didn't hold with it." The evidence on which the schoolmaster becomes assured of fellowship with those in the other world may or may not seem to be satisfactory to the reader. In either case it would be worth while for those whose interest has been sufficiently aroused to ascertain whether the messages usually received in a séance are as direct and unmistakable as the messages here recorded. Some will find difficulty in accepting the picture of the spirit world drawn for us in these communications. The next world seems to be little more than a duplicate of this world. We are told that there are flowers and hills, cottages and churches. But whether it ever rains there, and whether the gardens in which these flowers grow ever need a dressing of lime to improve the soil, we are not told. An irreverent imagination cannot be prevented from asking such questions. Perhaps the answer is that the flowers are thought-forms only, and spring from the fertile mind—or, alternatively, that we have only earthly language in which to describe heavenly things, and this is the best interpretation that can be given. But even when we have waived that objection, we still feel sympathy with the poor wife who, when she got to heaven, was disappointed because she had hoped that she would see Jesus and God, but was told—"not yet." The humble-minded wife shews up rather well. Although a regular churchgoer (he played the organ at all services), the schoolmaster does not seem to have had the least inkling of the significance of the Communion of Saints. But some readers, no less sceptical than he, will find the reserve of Christian teaching more acceptable than the much speaking of spiritualism.

A novel of purpose can claim no preferential treatment, but must be judged by the standards of an ordinary novel. So judged this story is found to have some shortcomings. The author cannot make the conversation sound at all natural. And, indeed, the style of the narrative is in places insufferably artificial and ornate. Perhaps intercourse with spirits induces an elaborate style. Scrooge complained to Marley's ghost, "Don't be flowery, Jacob." What are we to say to such sentences as this: "Warm still in their swaddling bands of snowy napery we discovered the pasties which attested to Beth's sense of the fitness of things"? Humpty Dumpty remarked wisely, "Adjectives you can do anything with." But such a sentence as this—"I listened to the tune of a lugubrious hymn being painfully beaten out on a stringy piano by some conscientious executant in a dingy boarding-house"—does not amuse the reader, it merely infuriates him. And why use archaic words? No doubt the schoolmaster who writes the story autobiographically is responsible rather than the author, but it would be a pity if anyone were put off from reading the story to the end,

either by the style at the beginning or by the poor opening of the theme. Chapter II. could have been omitted entirely with advantage. When, however, he gets well going with what he very much wants to tell, the schoolmaster's style becomes simple and sincere. And when the reader's interest has been awakened it is kept very much alert by a story which, in spite of the superficial faults, and notwithstanding the unfavourable impression produced by the picture on the dust-jacket, is a moving and original story effectively told.

CYRIL H. VALENTINE.

THE CHURCH CONTROVERSY IN GERMANY. The Position of the Evangelical Church in the Third Empire. By Professor Anders Nygren, Lund, Sweden. Translated by Dr. G. C. Richards. S.C.M. 2s 6d.

RECENT DEVELOPMENTS IN GERMAN PROTESTANTISM. By Dr. Otto Piper. With an Introduction by H. G. Wood, M.A. S.C.M. 4s.

Ten years ago, five years ago, no one would have dared to predict that the centre of conflict in Germany, of all countries, would by now have come to be, not some issue between rival economic theories, nor some form of class-war, but the issue between orthodox Christianity and neo-paganism. Yet such is the direction which things seem now to be taking. Dr. Nygren's book recounts, with the greatest possible clearness, and with as full a documentation as could be expected in a book of this size, the first stages of the conflict, up to the summer of 1934. The Swedish original was published in the last days of May; the English translation was in the publisher's hands within a month, but it was deemed best to delay publication till September, and to ask the author for a Postscript which should continue the story till the middle of August. In the end a second Postscript was added to the Preface, to include the Fanoe Conference which met in the last days of August. The translation is admirably done; we have only one regret, that the English word "priest" is wrongly taken as equivalent to the Swedish "präst"; for it is only confusing when the word "priest" is used of German pastors. We desire to recommend the book warmly.

We cannot say the same of Dr. Piper's book. The author succeeded Karl Barth as professor in the University of Münster, but was dismissed on the advent of Hitler to power, and is now living in England. He belongs to the generation that went through the war; and Part B of this book, which deals with the influence of the war in Germany, interested us deeply. The rest of the book is theological, dealing with the period before the war and since. Our criticism is of the method of exposition. There is not a single quotation and no bibliography. The author gives summaries of the opinions of the "conservatives" and the "progressives" among the post-war theologians, over a wide range of subjects; the result is that no single point can be fully enough expounded to give any clear idea of what these theologians mean, and the reader is left bewildered with a confused mass of opinions. It would have been far better if one representative book of each school had been studied in detail. Further, we have a right to complain when, in the account of Lutheranism after Luther, Satan appears among the *dramatis personæ*. True, we are told on p. xvi that: "it is a peculiar feature of Christianity that its history can be understood only from its special relation to God's plans—that is, from an apocalyptic point of view." But Dr. Piper does not seem to see that God's view of things need not necessarily coincide with his own.

A. G. HEBERT, S.S.M.

THE NEW PSYCHOLOGY AND RELIGIOUS EXPERIENCE. By Thomas Hywel Hughes, D.D. Allen and Unwin. 10s. 6d.

Dr. Hughes travels once more over a well-beaten track. The controversy on the relations between psychology (especially what is called the "new psychology") and religion has produced a large literature since the war, and it might be asked whether much more remained to be said along the old lines. However, a recent discourse by a medical psychologist, and the subsequent correspondence in *The Times*, serve to shew that the controversy is by no means dead, and that the psychological attack on religion still calls for rejoinders. We may therefore welcome a recent comprehensive survey of the problem by one who has read widely in the literature and deals fairly and judicially with the points at issue.

It is an orderly, painstaking book of over three hundred pages, based on a course of lectures given to post-graduate research students at Edinburgh. Its origin is mirrored in its pages. There is too much potted information. The work has a Scottish thoroughness and patience, and it gives much space to those long, informative, and (it must be added) tedious accounts of other people's opinions and of books which ought to be read by the students for themselves, but are too often summarized for them by obliging professors. Its value lies in its solid erudition and sober criticism rather than in the more exhilarating qualities of stimulus and originality.

Two main tendencies in modern psychology are distinguished—the behaviourist and the psycho-analytical—and their common elements are exposed. Behaviourism is once more criticized and found wanting. There is a clear description of the development of Freud's thought, and a lucid account of the projection theory, with a temperate but cogent reply. One wonders whether it is worth the space given to it. The confusion between psychological mechanisms and judgments about reality is an elementary blunder unless we are to believe that no judgment about reality has more than a psychological interest. The discussion of the instincts leads to the familiar conclusion that it is better to speak of the religious sentiment than of a specific religious instinct: it is characteristic of Dr. Hughes' method that this chapter contains summaries of the various views of the instincts held by McDougall, Shand, Jung, Watson, Leuba, Rivers, and Drever. Religious consciousness and religious experience are then distinguished, and the latter part of the book states and criticizes a variety of psychological opinions on sin, conversion, and the religious man's sense of peace, power, and divine Presence.

A shorter, less laboured book would, in our view, have been more effective; and it would have displayed better the writer's sound judgment and penetration. But even as it is, it will be a useful guide to a much discussed subject. There is a good and not too large bibliography.

H. BALMFORTH.

PSYCHOLOGY AND SACRAMENTS. By Frank C. Carter, B.D. Williams and Norgate. 3s. 6d.

"We are a nation of secret worriers," said Arnold Bennett in one of those little books in which he instructed his readers in the art of living. More than once in his novels he alludes to the pressure of past misdoing

upon the conscience, and indicates the longing for some authoritative mode of release from the burden.

It is a promising sign that Churchmen of all schools of thought are coming to recognize this. As Mr. Carter observes, "Christian disciples . . . have employed methods . . . in accordance with God-made psychological laws which would be revealed to men at a later period of history." In this little book these laws are brought into relation with the Church's sacramental system, with results which should be pondered by every confessor. Here and there Mr. Carter's counsel is doubtfully valuable—*e.g.*, we strongly demur to the suggestion that "preparation for Confirmation gives a quite unparalleled opportunity of imparting necessary sex information." It will be quite disastrous if the idea gains ground among the candidates that "purity pi-jaws" are part of the preparation, and parents will certainly be up in arms against the suggestion.

The dreams which play so large a part in the psycho-analyst's method are instanced by Mr. Carter in some singularly unconvincing examples. This is the weakest part of the book, and is likely to discount the really valuable material of its later pages. The last chapter, in particular, has some most suggestive ideas, and there is a notable freedom from party bias throughout the whole book which gives it a freshness and originality even when dealing with well-worn topics.

M. DONAVAN.

THE CHRISTIAN MESSAGE FOR THE WORLD TODAY. By John A. Mackay, E. Stanley Jones, Basil Matthews, Kenneth Latourette, Luther Allan Weigle, Francis J. McConnell, Henry P. van Dusen, William Paton, Francis Miller. Allen and Unwin. 6s.

The group of experts responsible for this "Joint Statement of the Worldwide Mission of the Christian Church" have done a difficult task extremely well. Not only have they put forward a case for Christian Missions which no intelligent and unbiassed reader could fail to consider; but they have presented a penetrating study of present-day thought and life as contrasted with that of the early years of the century.

In various ways the writers emphasize the revolt from democracy, and the return to absolutism in politics and in religion.

"The divinity of man is not so obvious as it was once held to be"; "Man has become uncertain in his autonomy"; "The younger generation is looking for a master amid the confusion and dissonance of our time." Its members are "tired of discussions; tired of being aimlessly free, they want to be thrilled to a cause worth living and dying for."

The inadequacy of such "causes" as communism and nationalism is plainly demonstrated by Basil Matthews and Francis Miller, while John Mackay in "The Gospel and our Generation" shews the insufficiency of the Liberal Protestant idea of the person and mission of Christ, and the necessity for belief in divine action. "Only a movement from God's side and on God's part, which rends the continuity of history, and breaks in an original and redemptive way into our little world, can fully satisfy."

If Jesus is God, then the Christian gospel provides both the master and the cause for which men may live and die. It is the only panacea for the ills of our time, and Christianity is the only religion in which all that is of value in other religious and social systems is fulfilled and harmonized.

There are several slight misprints. On page 125, "thirled" should be thrilled, and on page 147, "holds" should be hold.

MARGUERITE HOWSE.

PASTORAL WORK AMONG CHILDREN. By A. R. Browne-Wilkinson, M.C., M.A. Mowbrays. 6s.

The former Principal of St. Christopher's College, Blackheath, in the Introduction to his book, draws attention to the expert teaching given to children in secular subjects and says that a feeble amateurism in the Church's approach invites disaster. Out of his long and wide experience he enriches the value of the book by giving a book list, with short comments on the special value of each book, at the end of each chapter.

He covers a very wide field, children of all ages in their prayers, their worship, their home religion, their day school, their Sunday school, their leisure time, their adolescence, their Confirmation. Each subject is treated rather on general principles than in detail, the reader being referred to other authorities for this latter. The result is a valuable handbook of pastoral work among children.

The religious oversight of children is considered in relation to the home and to every side of the varied parish life. The special value of the book lies in its compendiousness. There is a wealth of good literature available on each subject treated, but here is an omnibus volume of not more than 264 pages, a co-ordinating book of pastoral work among the young. The newly ordained man, faced with the difficult and highly technical task of the care and training of children, will find in it much that is helpful, and the priest of long experience with young will value it as a means of refreshing his mind on the subject. All manner of sources of knowledge and experience are laid under contribution.

There is an interesting passage where the best age for Confirmation is discussed. In common with many other experienced clergy the author deplores the present practice of candidates being prepared and presented about the age of 14 to 16, a time of emotional instability. As between 12 to 13 or from 17 upwards, he inclines definitely to the earlier period, maintaining that not only is it psychologically the best time, but also that modern life develops children much more quickly than the life of a generation or two ago, and that the modern child of 12 is the equal in understanding of what its grandparents were at 15.

H. LOVELL CLARKE.

THE KATHA UPANISAD. An Introductory Study in the Hindu Doctrine of God and of Human Destiny. By J. N. Rawson (Carey Centenary Volume). Oxford University Press. London. 12s. 6d.

Professor Rawson has had two purposes in editing this Upanishad. The first is indicated in the title, but he has also undertaken to edit a text with a commentary in such a way as to make it possible for anyone to study the Upanishads at first hand. The introduction forms an excellent exposition of the beginnings of Indian philosophy. It traces the first philosophical efforts in the cosmogonic hymns of the Vedas, and shews how they developed, together with the emergence of new problems, into the Upanishads, the "secret doctrine." There are many technical matters here and divergent views clearly set out, and the evidence of

the latest scholarship is given so that the reader may form an independent judgment. The Sanskrit text is beautifully printed with a transliteration and translation, and the quotations from Sanskrit authors are all accompanied with translations, which make the way of the student plain.

The subject of the Upanishad is given in a strikingly dramatic form. A brahmin had performed a sacrifice which involved giving away all his goods. But his son Naciketas was also his property, and the boy said, "Father, to whom will you give me?" His father in anger replied: "To Death I give you," and the boy went. But Death was absent, and the boy had to wait fasting for three nights. When Death returned, he found he had committed an offence against a brahmin in delaying to feed him, and in recompense offered the boy three boons. The boy chose that his father might be appeased and welcome his son home, next that he should be taught how to perform a certain sacrifice, and lastly, that he should receive an answer to the great question, What happens to a man at death? This is not the mere question of survival, but the problem of the way to escape repeated death and rebirth. Death tries to evade the question, but the boy persists. The answer is that he must know the soul and its nature. When the wise man looks upon that which is hard to see, which is placed in the heart, and by the application of meditation (yoga) looks upon it as a god, then he puts aside joy and sorrow. This soul is unborn, permanent, and eternal. "More minute than the minute, greater than the great, is the soul set in the heart of a creature." Only one soul is spoken of, and it is both atomic and infinitely great. Can it be said that we have here the Indian doctrine of the one ultimate reality identical with the individual soul? That doctrine is certainly taught in some of the Upanishads, and it has been too readily assumed that it is implied here, but Professor Rawson holds that the standpoint is definitely theistic, that a personal God is to be worshipped by an individual soul, and he introduces many parallels to Christianity.

But the place for polemics will be when he treats of Indian theism in the more systematic work which he promises. He will no doubt then bring out the contrasts to Christianity as well as the similarities in present-day Indian religion. He speaks of one philosophy as metaphysical agnosticism, of another as atheistic dualism, and of still another as recognizing no supreme self. On the other hand, that Indian philosophy (with its popular religious form) which has preserved the theistic element expresses it in a way which makes it the most formidable opponent of Christian teaching. To be clear on these things will be of great help to the missionary.

E. J. THOMAS.

PROPHETS FOR AN AGE OF DOUBT. By A. E. Baker. Centenary Press.
7s. 6d.

Mr. Baker has made for himself a name as a lucid expounder of philosophy, and his essay in this volume on "Socrates" strikes the reader as uncommonly fresh and vigorous. It is a pity that this did not lead off the series, for the opening chapter, on Job, is dull by comparison. Mr. Baker is a Newman enthusiast, and the fourth essay is devoted to the great Cardinal, the third being allotted to Pascal. These are both of great interest, but Mr. Baker's enthusiasm is apt to run away with him in dealing with Newman. To say, as he does, that "no other English preacher since the Industrial Revolution has had any influence outside

purely ecclesiastical circles," is surely an exaggeration, and we doubt whether it is true to say that "Newman's is the greatest name in English religion." The modern fashion of "debunking" has not tarnished the fame of Newman, but it cannot be denied that at times he shewed a lack of sympathy which repels the reader, notably in his essay on the fall of Lamennais. At the moment, "Humanism" and Liberalism are under a cloud, and those who (like Berdyaev) see in them the enemy will naturally find in Newman a champion who gave expression to sentiments which are as popular now as they were unacceptable then.

Mr. Baker contributes a concluding essay which is a valuable piece of apologetic. He owes much to the clear thinking of Archbishop Temple, and has read widely and quotes felicitously from modern writers, reminding us in his range of the late Dr. Figgis. But was it necessary to quote that unhappy verse beginning:

"The rich man in his castle,
The poor man at his gate,"

and apparently to approve its teaching? These chapters were originally given as lectures to the Berkeley Divinity School, Newhaven, Connecticut, and they are admirably suited to an audience already equipped with a considerable intellectual apparatus. But there is nothing obscure or involved in the style; they will be read with profit by thoughtful layfolk, as well as by clergy.

M. DONAVAN.

THE BURDEN OF BELIEF. By Ida Fr. Coudenhove. Sheed and Ward. 3s. 6d.

"Every Christian a missionary" is an axiom of many a present-day sermon. Is it sincere? Are we so sure of the truth that we can dare to assert the defectiveness of beliefs and standards which fall short of our own? These are questions which the author sets out to investigate with a frankness which many will find refreshing; a frankness which is not blind to the fact that too often piety seems to be identified with "a tame, pretty-pretty, unadventurous Christianity." And refreshing it will be indeed to find that a Roman Catholic author can write of her belief "that the Western Church stands before the possibility of a rediscovery of itself." In a very small compass we are presented with a readable appendix to the work of Fr. Jerome and a convincing reply to Mr. Aldous Huxley.

TREVOR JALLAND.

THE HOLINESS OF JESUS. By A. D. Martin. Allen and Unwin. 10s. 6d.

THE FATHER AND THE SON. By W. F. Lofthouse, D.D. S.C.M. 7s. 6d.

To explore afresh the nature of Godhead and its relation to ourselves through the Incarnate Life of Jesus Christ is the common purpose of these books. Both authors share a certain impatience with traditional orthodoxy, more especially with the Chalcedonian formula, quoted by each only to be emphatically set aside. Hence it is perhaps in their positive reconstruction, rather than in their negations, that the best elements in these works are to be found. Mr. Martin has done theology a service in working out the implications of Otto's *Idea of the Holy* in relation to our Lord's character and ministry. Of special value is his study of the sinlessness of Jesus.

Dr. Lofthouse, as the sub-title of the book suggests, is concerned largely with the light thrown by the Fourth Gospel on our Lord's teaching about God. We are indebted to him for his reinvestigation of the relation between St. John and St. Paul, and appreciate his revaluation of the meaning of Atonement and Sin in the light of the Johannine writings. His solution of the problem of evil by asserting that "sin is not something which disturbed His (*sc.* God's) primal design for humanity, but something which was created in order that it might be overcome," may appear less satisfying than his insistence on "the Christian faith that all men are lost and need to be found" (p. 205). It is good to observe that a noticeable slip on page 210 is corrected on the opposite side.

TREVOR JALLAND.

LIONEL FORD. By Cyril Alington. S.P.C.K. 5s.

This graceful literary portrait of a late Headmaster of Harrow by the late Headmaster of Eton is a book to be read and enjoyed. Dr. Alington has painted charm with charm, and whosoever reads his pages will for a space forget the cares of life and see afresh joy in God. If this had been a mere panegyric designed to stamp upon its subject the impress of a great pedagogue in the line of Arnold and Thring, the author would not have proved his case on the evidence he discloses. He has wisely avoided this pitfall. Instead he depicts a singularly sane and nobly proportioned Englishman; and when we have read to the last page we are reminded of the comment on a devotional preacher: "He did not teach me much that I did not know before, but he made me think of all the beautiful things I had ever seen."

Ford's life was lived far from the madding crowd, away from the din of machinery and the lust of money. In the calm seclusion of Repton, King's, Eton, Repton again, Harrow, and finally in the deanery of York, he learnt true values. In him were gathered many factors which contribute to the Englishman's life in its nobler aspect—the love of the open air, the zest for games and mirth, the sense of duty, the hatred for all that is ugly and evil; Ford had a certain natural simplicity, and the memorial that he bequeaths to us is the dignity of character. Life is not an achievement but an essay. The last test is not what man has done but what he is.

Across the background of the stage on which Ford moved we gain fleeting glimpses of certain great men of God who helped to foster his growth in holiness. His vocation developed under the encouragement of that Christian knight errant Stuart Donaldson; Charles Gore and Edward Talbot (his father-in-law) gave massiveness and proportion to his faith. Under such influences his religious development becomes of special interest. We watch him pass from complacency to lively faith, from layman to priest; gradually he comes to realize the sacraments as translucent vails of ultimate reality; under the fire of criticism he makes an experiment in eucharistic centrality at Harrow, and he gains at last the full satisfaction of his faith in the noble eucharist of York Minster. It is fitting, therefore, that he dies on Easter Day, 1932, the sound of the cathedral music ringing in his ears.

Dr. Alington has done his work well. He has added one more name to those in supplement to Burgon's *Twelve Good Men*. If we have a

word of criticism it is that the author is too modest; we should have preferred more of his own narrative and less direct citation from his authorities.

J. L. BEAUMONT JONES.

KIRCHE UND WELT. BD. I.: **KIRCHE, BEKENNTNIS UND SOZIALETHOS.**
4s. 6d.

BD. III.: DIE KIRCHE UND DAS STAATSPROBLEM DER GEGENWART.
Geneva. 2, Rue de Montchoisy, 1934. 6s.

These two collections of studies and documents, both of which have been issued under the auspices of the Research Department of the Ecumenical Council for Practical Christianity, expound, from a large number of different Confessional standpoints, the relations of Christianity to sociology and politics respectively. The former volume contains, in addition to an introductory essay by Dr. Martin Dibelius on "Das soziale Motiv im Neuen Testament," accounts of the attitude to social ethics taken up by the Eastern Church (Bishop Irenæus of Novi Sad), by the Old Catholics (R. Keussen), by Lutheranism (E. Wolf), by Calvinism (Peter Barth), by Scotch Presbyterianism (E. I. Hagan), and by Anglicanism (Ruth Kenyon). The other volume consists of material written in connection with the Ecumenical Student Conference on Christian Politics held in Paris in April, 1934. In this, the Lutheran standpoint is set forth by Professors Paul Althaus (representing Germany) and A. Runestam (representing Sweden; particularly valuable for its analysis of the contemporary German mentality); the Orthodox standpoint by Professor J. Fedetoff; Anglicanism by Mr. V. A. Demant; the Old Catholic view by Dr. Keussen again; and the Calvinist standpoint by Professor A. Lecerf (Paris). There are also two studies by Dr. Emil Brunner in the collection.

The for the most part admirable lucidity of the expositions makes the theological divergences separating the Confessions all the more evident. The chief line of cleavage is that between those who hold an Incarnational philosophy (the Orthodox, Anglicans, and the Old Catholics) and those by whom such a philosophy is rejected (Continental Protestants). For Anglicans nourished in the political and social philosophy of F. D. Maurice and C. Kingsley, of T. H. Green and Bernard Bosanquet, of Charles Gore and Hastings Rashdall, it is no easy matter to understand the type of outlook which holds—and holds with passionate conviction—that "der Staat ist da wegen der Sünde" (p. 57). As the report shews, Mr. Demant found it necessary at Paris to insist that there was no *inevitable* connection between the State and coercive authority, and Dr. Leonard Hodgson had likewise to argue that at least in some measure the Logos was operative apart from the historic Incarnation. Only recently has the depth of the cleavage between the theological outlook of Anglicanism and other forms of Catholic Christianity on the one hand, and Orthodox Continental Protestantism on the other, become really apparent. We are beginning to discover that Lutheranism is something more (and also something less) than Anglicanism *plus* a more radical Biblical Criticism and perhaps a somewhat more speculative Christology. In point of fact, the theological gulf dividing them is so deep that it is not easy to find a common basis of mutual discussion. Happily, these divergences do not hinder the invaluable work of the

Ecumenical Movement in fostering bonds of personal friendship and mutual encouragement between the different Churches of Europe.

F. L. CROSS.

DER RUF VON DER ERDE NACH GOTT UND DER GOTTESDIENST DER KIRCHE. By Franz Köhne. Ein Buch von der Kirche für ihre Zweifler. Verlag Ernst Reinhardt, Munich. RM. 4.50. Unbound.

Written by one closely connected with the High Church Movement in German Lutheranism, this treatise suffers from being over-speculative. At times it approaches the literature of theosophy. The author claims to have been deeply influenced by Professor Karl Heim. But we are not sure that the Tübingen theologian would recognize his offspring.

F. L. CROSS.

A NEW FUNDAMENTALISM. By James Maxwell Henry. Macmillan, 7s. 6d.

The author starts from the premise that the obsessions of the specialist during the last hundred years have disturbed the equilibrium of the intellectual world. This book is an attempt to shew the way to a restoration of a balanced attitude to life. The work of the specialist in various fields during the last hundred years has made the old fundamental religious views about life untenable. The new fundamentalism which we are offered really pivots upon the hypothesis of a Fall; but apparently not only man has fallen but God also. This is a less difficult conception than it sounds once we realize that the author's theological position seems only describable as deistic humanism. Not that this theology is consistently held. "Intellect" was the driving force behind the evolutionary progress of many ages of the history of the universe. Then came the Fall, and since then not only man but everything else has either stopped still or regressed. It need hardly be said that the author rejects all the traditional dogmatic teaching of the Church; he is, however, at great pains and no little ingenuity to establish his own theory of immortality. Frankly, we found this book interesting but intensely unconvincing.

A. R. BROWNE-WILKINSON.

L'ÉGLISE ET L'ÉNfant. Par Marguerite Aron. Editions Bernard Grasset.

This book, which has not, so far as we know, been translated into English, is of great interest as giving the thoughts of a French Catholic on the important subject of the Church's share in the education of children. A large part of the book is historical, drawing out the influence of the Church in changing the attitude of society towards children, and its part in leading the way in the education of children. There is nothing here which is not familiar ground to anyone who is a student of the history of education, or of particular importance to anyone who is not.

The second part of the book is of special interest. The evils of the "partage de l'enfant" involved in a secular educational system in which all religious teaching has to be outside ordinary school hours are stressed. The history causing this state of affairs in France and its dire results are discussed. Quite rightly, religious indifference in education is as

roundly censured as would be religious intolerance. The only basis of any education which the Church can regard as sound is an avowedly religious basis. "Le premier, en education, c'est donc de donner à l'enfant la connaissance et l'amour de Dieu, de l'orienter vers Dieu. . . ."

A. R. BROWNE-WILKINSON.

A CHRISTIAN MANIFESTO. By Edwin Lewis. Student Christian Movement Press. 6s.

This is a most refreshing book. Written by an American professor, presumably of some non-episcopal denomination, it is a most vigorous defence of supernatural Christianity, or rather a definite onslaught on Modernist or Humanitarian conceptions of the religion of Jesus. The author is convinced that the ineffectiveness of much present-day religion is due entirely to the presentation of a reduced Christianity stripped of its supernatural and authoritative features, and to the failure to see in it a Gospel of Redemption. He emphasizes Atonement as the centre of the Gospel with the sinful nature of man as its presupposition, and the Incarnation as its rationale. He scorns the accusation of Fundamentalism, however, and readily accepts the conclusions of Natural Science and Biblical Criticism, including the freest investigation of the Gospels, but shews that the historic Christianity which conquered the world was bound up from the first with the Supernatural and Risen Christ who alone can account for the experience of the Apostles and of all believers in every age.

All this is expressed in vivid and glowing language prophetic rather than argumentative, yet betraying a wealth of clear thinking behind it. While purposely avoiding the technical terms of theology, he leaves us in no doubt as to his fundamental orthodoxy with regard to the Trinity and the Incarnation. On more speculative questions, such as the Divine Foreknowledge or the relation of God to the Temporal, he is inclined to brush away the scholastic solutions, but only in his desire to be true to the religious values of Holy Scripture in preference to the metaphysical ideas of the theologian, where these two seem to conflict. Nor should we expect any clear views on the Church or Sacraments from the author. It is a mark of great merit that he says little or nothing conflicting with Catholic doctrine on these subjects. We can heartily commend the book to all those who feel the pressure of modern difficulties but wish to remain true to the Historic Faith and to experience its saving power.

H. EDWARD SYMONDS, C.R.

BOOK NOTE

Heaven's my Destination. By Thornton Wilder. Longman. 7s. 6d. In spite of the title this has no appreciable theological interest. The famous author appears in a new guise, depicting the adventures of a young pietistic commercial traveller in an incredible, to us, Middle West background. The whole reminds the reader of what Fielding might have written had he lived in the conditions of today.

W. K. L. C.